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A STUDY OF THE RHETORICAL AND THEMATIC STRUCTURE  
OF THE SO-CALLED "HOLINESS CODE" (LEVITICUS 17-26)  
IN ORDER TO EVALUATE UNITY AND AUTHENTICITY

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

Roger D. Cotton

July 1981

Horace Hummel

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Advisor

David Daniel

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Reader

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## INTRODUCTION

One who lives with the conviction that the Scriptures are inspired by God, as the Apostle Paul did (2 Tim. 3:16), inevitably will ask some form of the question: "What was, and is, God saying here?" of various seemingly obscure portions of the Scriptures. This, along with the knowledge and experience of the ways in which many Christians have sought to apply (and often have misapplied) the Old Testament laws to their lives, is what has influenced me to take an interest in a thorough study of the Pentateuchal law collections.<sup>1</sup> My own church

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<sup>1</sup>I have chosen to refer to the sections of laws in the Pentateuch as collections rather than codes because of the conclusion reached by many scholars, here summarized well by Samuel Greengus: "The Pentateuchal compositions are collections of laws and not codes; comprehensive codes in the modern sense simply did not exist in the ancient Near Eastern world," from "Law in the Old Testament," The Interpreter's Dictionary of the Bible Supplementary Volume, gen. ed. Keith Crim (Nashville: Abingdon, 1976), p. 533. Furthermore, Horace Hummel states: "'Code' is misleading in the Bible as in the ancient Near East in general: these do not attempt to achieve comprehensiveness, or to present a series of legal precedents, but instead intend to be only illustrative of the application of the theological principles." The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 55.

The preference for the term collection over code, however, does not imply that these sections of the Pentateuch, particularly Leviticus 17-26, are in any way lacking in organization or purpose. It is simply a matter of realizing that the literary nature of the Pentateuchal law collections is unique and should not be confused with that of law codes. Greengus has also made this point about the ancient Near Eastern law collections that they were written "for literary purposes in documents addressed to the gods or to some distant human posterity who will read the text and recognize how just and righteous the rulers have been." (p. 534). This in a similar yet reverse sense is true of the Pentateuch where the laws are from the Holy God, Yahweh, to His people Israel to

body has strong roots in the "holiness" movement in American church history, which has at times produced legalistic efforts to enforce Old Testament laws in the church. So it was that, with a strong desire to do sound ("historical-grammatical") exegesis of some section of the Pentateuchal law collections, and with guidance from my advisor, Dr. Hummel, I settled most appropriately upon Leviticus 17-26, the so-called "Holiness Code," for this Master of Sacred Theology thesis.

The critical scholarly consensus concerning the Pentateuch is that it has literary characteristics which point to a collection of sources rather than a single author. It is further theorized that the editing into something like the present form had to have taken place around the

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all of their generations, as a revelation of Himself, His righteousness, but also His will for them. Albrecht Alt did not seem to agree, saying: "The making of law is basically not a literary process at all but part of the life of a community," Essays on Old Testament History and Religions, trans. by R. A. Wilson (Garden City, New York: Doubleday & Company, Inc., 1967), p. 110. But I suggest it is both, and my study seeks to show the literary nature of one of these law collections.

That the making of the law can be both a revelatory and social, literary process at the same time is explained by what may be called the incarnational principle. This principle as I define it is at the heart of my understanding of the inspiration of the Scriptures. I believe God worked through the producers of Israel's law collections using their backgrounds, personalities, and circumstances to bring forth just the laws He purposed for them at that time. These, then, are a product of the total historical context in which they were produced, but they are in an overriding sense a product of divine revelation, working within God's covenant people. This is the incarnational principle, God dwelling and working among His people by grace so that when they act in faith, He is acting in, with, and through them. He reveals Himself in the historical process propositionally as well as dynamically at the point of human need. He directs believers to make the appropriate specific application of His eternal principles from His character for the specific historical situation. In this way, the community of Israel at a certain period in history can produce their culturally conditioned laws and yet by God's grace and providence present to all their generations, and to the world, God's law.

time of the exile and especially after the exile. Leviticus is considered the major part of a late "priestly code" connected with the postexilic temple. Within Leviticus, chapters 17-26 are seen as derived from a separate original "Holiness Code," appropriately so named by A. Klostermann in 1877 because of the repeated emphasis on Israel being holy as Yahweh is holy. These chapters are believed to have characteristics which distinguish them as a separate "code" or at least a separate collection from chapters 1-16. Because of the similarities to parts of Ezekiel and references to sedentary life, the theory is that the source, though incorporating earlier elements, originated just after Deuteronomy which means before or during the exile. Its coherency as a unified "code" varies with the critic. One of the main assumptions behind all this is "that legislation does not precede the conditions of life with which it is intended to deal, but arises out of actually existing conditions and situations which it seeks to guide and control."<sup>2</sup> This assumption cannot be proven correct. What these "conditions" allegedly were is itself often influenced by developmental hypotheses. In a covenant code especially, the stipulations given may deal with future situations because they are given at the beginning of a new relationship. This is all the more true of Leviticus because the context is the anticipation of the settlement of Canaan.

Thus, these modern scholars taking supposed "hints" from the Pentateuch are assuming that they now "know better" than to accept the straightforward reading of the text. They believe they have been

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<sup>2</sup>J. M. Powis Smith, The Origin and History of Hebrew Law (Chicago: The University of Chicago Press, 1931), p. 3.

able to uncover basic strands of human traditions behind the text, and that these often have not been harmoniously put together. Various schools of critical scholarship have sought to penetrate to the original settings of the sources, or to the oral forms behind the present writings, and to understand the beliefs of the different epochs in the history of Israel and their evolution. L. B. Paton, for example, says, "The phenomenon which really presents itself is that of successive amplifications of a primitive law designed to meet the wants of different ages."<sup>3</sup> In the process the critics have applied evolutionary, rationalistic presuppositions which have produced a rewriting of Israel's religious, political, and literary history. The conclusion is that only a few tribes experienced anything like an exodus from Egypt, and then later confederated with the other tribes and evolved into the Kingdom of Israel. The present exodus and wilderness account is a composite of the traditions of several diverse groups, whether based on real experiences, or on retrojections and mythical explanations of current Israelite circumstances and practices, especially in relation to the Davidic throne, or the postexilic temple. Then, the cultic regulations described are the final stage in the development of the religion of the Hebrews, which emphasized for the first time, the high priest, the detailed sacrifices for mediation, and the high transcendent view of God.<sup>4</sup>

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<sup>3</sup>L. B. Paton, "The Original Form of Leviticus xvii-xix," Journal of Biblical Literature 16 (1897):40.

<sup>4</sup>Hummel, Word, p. 41, 53.

I approach the text with none of these presuppositions, though I have an interest in determining what validity, if any, they and the theories based on them might have. My purpose is to let the text speak fully, and to hear as clearly as possible what it said to the people to whom it was originally given. I come to the text with the presupposition that, as a part of the canon, it is the Word of God. But, I do not presume to know anything specific, apart from the statements of the text itself, as to how this text came to be what it is, though I have some hypotheses. I believe, as stated earlier, that the personalities of the writers were intimately involved in the production of the Scriptures, yet under the supervision of the Holy Spirit. Therefore, I do not believe that the message has been at all corrupted by the sinfulness, weakness, or ignorance of the writers.<sup>5</sup> Thus, I expect Leviticus 17-26 to make good sense and to speak truth, as do the rest of the canonical Scriptures. However, I also hope that I will always remain open to deal honestly with any evidence which would seem to be to the contrary.

Now, in this assumption that Leviticus 17-26 will make sense, there is no predetermination of what sense that will be, what it must say, or what form the inspired writer must use to say it. Rather, I seek to be open to whatever way the Holy Spirit, working through the life of the writer(s), produced the text behind the present copies we

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<sup>5</sup>This must be qualified by allowing for possible textual problems to have arisen during the transmission of the text, subsequent to and separate from the inspiration of the original content.

have. Furthermore, the text need not make perfect sense at first reading to me or any other modern occidental reader. In fact, I expect diligent study to be necessary in order to understand much of what is said.

Originally, perhaps, the critics could say they, too, were open to the possibilities of the text. But, today, much of what is written is based on assumptions accepted from earlier critics, so that great superstructures are built upon foundations for which often no evidence is presented. This results in circular reasoning in which the presupposed theories are the basis for deductive interpretations of the text, the results of which are then turned around to show support for the original assumed theories.

The vocabulary of the Holiness Code, or H source, is decided upon by such critics not strictly from the available data, but by presuppositions of what they think it should be. Then, anything in 17-26 which is different is obviously an interpolation from another source, and furthermore, it allegedly testifies to the composite nature of the text. This is circular reasoning and therefore has no validity. If one is going to compare 17-26, as a unit, to 1-16 or any other passage, one has to use all of it as the pertinent data, no more, no less. To discuss 17-26 as a distinct "code" and then to omit parts that do not fit one's ideas about it, as some critics do, invalidates the discussion and so such critical material will not even be mentioned in this study.<sup>6</sup>

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<sup>6</sup>Now, one must allow for the possibility that some material could be shown to be out of place stylistically and content-wise with all the rest of Leviticus 17-26. However, this would have to be beyond reasonable doubt before I would accept it. The critics, on the other hand, treat the text as guilty until proven innocent and make wide-ranging

All of 17-26 in the Masoretic text will be considered as pertinent data for this study of its unity and authenticity.

The theory of diverse sources behind the Pentateuch generally has led literary criticism away from any serious investigation of the organization and literary relationships within the text as it stands. Rather than continuing to take a fresh, honest, in-depth look at the literary qualities of the present text, literary criticism has largely become source criticism, and has sought to get "behind" the text. Juxtapositions of material which seem difficult to explain are quickly judged as the product of an editor who joined together two or more diverse sources, or traditions, without careful planning or thought. Often the catch-all term "miscellaneous" is used to describe such misunderstood sections in the organization of the material (even by conservatives!--but with different presuppositions). Thus, a basic disunity is often assumed before even dealing with the text, and so it is not surprising that such misunderstandings result, and that many such discussions can have no relevancy to this study.

My purpose is not to disprove the critical assumptions, methods, or theories, but to do a fresh, straightforward, and thorough literary analysis of the canonical text of Leviticus 17-26. I want to investigate the rhetorical and thematic structural aspects of the text and consider

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declarations of interpolations. This means that several examples of the same style or thought are considered repeated interpolations. Therefore, I have asserted that this ends up in circular reasoning because several occurrences of the same material make it more probable that this is part of the original writer's style and thought, again because the only data we have on the writer's style are the contents of 17-26 taken altogether.

how these affect the interpretation of its meaning.<sup>7</sup> I want to determine what organization, what structure, what unity and purpose, if any, there are in Leviticus 17-26, and if it is authentic to Leviticus as a whole.

Now, I believe that some sort of harmony and unity of structure and purpose are tied to single authorship. One implies the other. I do not believe a unified document, harmonious in vocabulary, structure, and thought results from an evolutionary, editorial process (and neither

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<sup>7</sup>Recently, there have been more scholarly movements in this direction, but which deal mostly with narrative, and rarely with law collections: Francis I. Andersen, The Sentence in Biblical Hebrew (The Hague: Mouton, 1974); R. Barthes, et al., Structural Analysis and Biblical Exegesis, Interpretational Essays, Pittsburgh Theological Monograph Series, no. 3, trans. by Alfred M. Johnson, Jr. (Pittsburgh: The Pickwick Press, 1974); Brevard S. Childs, Introduction to the Old Testament as Scripture (Philadelphia: Fortress Press, 1979); Jared J. Jackson and Martin Kessler, ed., Rhetorical Criticism Essays in Honor of James Muilenburg, Pittsburgh Theological Monograph Series, no. 1, gen. ed. Dikan Y. Hadidian (Pittsburgh: The Pickwick Press, 1974); Isaac M. Kikawada, "Some Proposals for Definition of Rhetorical Criticism" Semitics 5 (1977):67-91; Daniel Patte, Structural Exegesis: From Theory to Practice (Philadelphia: Fortress Press, 1978).

The following have made some excellent and refreshing contributions in understanding the law collections through structural and rhetorical analysis: David W. Baker, "Division Markers and Structure of Leviticus 1-7," Studia Biblica 1978: I. Papers on Old Testament and Related Themes, Sixth International Congress on Biblical Studies, Oxford 3-7 April 1978, ed. E. A. Livingstone, Journal for the Study of the Old Testament Supplement Series 11 (Sheffield: JSOT Press, 1979), pp. 9-15; H. J. Boecker, Law and the Administration of Justice in the Old Testament and Ancient East, trans. by Jeremy Moiser (Minneapolis: Augsburg Publishing House, 1980); Calum M. Carmichael, "A Common Element in Five Supposedly Disparate Laws" Vetus Testamentum 29 (April 1979):129-142; Calum M. Carmichael, The Laws of Deuteronomy (Ithaca, New York: Cornell University Press, 1974); Harry W. Gilmer, The If-You Form in Israelite Law, Society of Biblical Literature Dissertation Series, No. 15, ed. Howard C. Kee and Douglas A. Knight (Missoula, Montana: Scholars Press, 1975); Stephen A. Kaufman, "The Structure of Deuteronomic Law" MAARAV 1 (Spring 1979):105-158; G. J. Wenham and J. G. McConville, "Drafting techniques in Some Deuteronomic Laws" Vetus Testamentum 30 (April 1980):248-252; Gordon J. Wenham, The Book of Leviticus (Grand Rapids: William B. Eerdmans Publishing Company, 1979).



do the critics). Therefore, if such is found in Leviticus 17-26, I would conclude that it was written by or editorially put together under the strict supervision of one person. If not, the opposite must be true, as many critics already have assumed.

Because disunity and unauthenticity have so thoroughly been espoused in scholarly literature, I will spend little space giving points in their favor. Only the most serious charges by the critics will be dealt with, on the negative side. I choose rather to spend my time with intensity equal to theirs in the positive search for any evidence of unity and authenticity. And just like the critics, it is possible that I will become so biased that I only find what I am looking for. I pray that this is not the case. Nevertheless, it is up to the reader (one who is aware of the critical theories) to decide for him or herself whether the critics or I have dealt more honestly, realistically, and consistently with the text.

This study is not intended to be a thorough exegesis of all ten chapters. Nor will it be conclusive on the origin of the text. Rather, my purpose is to deal thoroughly with the make-up of the text as it stands. My method is to make formal and thematic observations on the structure of 17-26, and its harmony with the rest of Leviticus, and then analyze purpose and draw conclusions on unity and authenticity. Observations and conclusions necessarily overlap, somewhat, particularly in what I will call the area of analysis. Chart 1 depicts this process.

The following basic outline will be followed: 1. Formal indicators of harmony and structure, 2. Thematic indicators of harmony

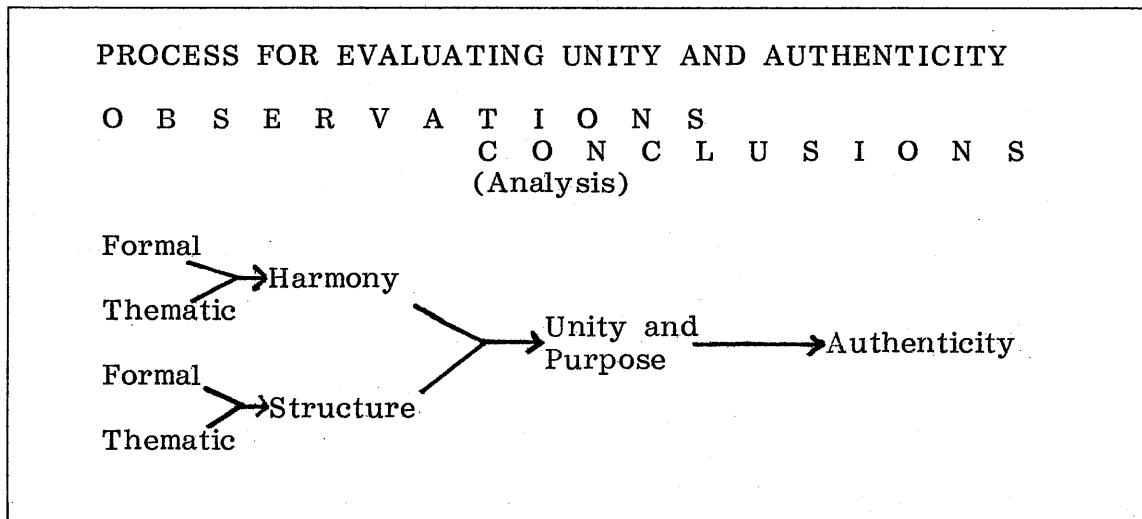


Chart 1

and structure, 3. Conclusions concerning unity, purpose, and the authenticity of Leviticus 17-26. I will deal thoroughly with chapter 17 because of its key role in any theory of two separate codes or sources for Leviticus. Then I will analyze 18-20 and 21-26, treating less and less minor evidence because the scope of this study need not and cannot permit an exhaustive analysis of each chapter.

My method of study involved thorough translation, analytical rewriting and outlining of the translated text, thorough observation and summarizing, word studies (mainly using concordances), grammatical research, and much reading on the necessary background concerning law codes. Commentaries were also consulted for additional information.

This study of the literary nature of the so-called Holiness Code, has stimulated my interest in the literary nature of Pentateuchal law collections in general, a subject which seems to be neglected, and which I hope to pursue further at a later time.

All quotations of Scripture will be from my own translation or paraphrase, often closely related to the American Standard Version. The divine name represented by the Tetragrammaton will be translated as Yahweh.

## CHAPTER I

### FORMAL INDICATORS OF HARMONY AND STRUCTURE

#### Leviticus 17

##### Opening Clauses

The opening clauses of Leviticus 17 give evidence of unity and structure which may be obvious or considered simplistic by some, but nevertheless, are not therefore insignificant.

First, the fact that the chapter begins with the only waw-consecutive with a verb in the imperfect state between 16:2 and 18:1 points to the integrity of the material as a distinct unit, and therefore appropriately designated as a chapter. This is supported by Francis Andersen's assertion that each waw-consecutive clause "makes one successive event in a story."<sup>1</sup> Even though Leviticus 17-26 is not strictly a narrative but a law collection, I believe this significance of the waw-consecutive may be applied to Leviticus 17-26 because this collection of laws is presented as a kind of "narrative" or succession of Yahweh's revelations to Moses for Israel at Mount Sinai. Thus Martin Noth says:

The whole Pentateuch is a narrative work; and Leviticus has accordingly a narrative framework, here extremely simple, Israel

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<sup>1</sup>Francis I. Andersen, The Sentence in Biblical Hebrew (The Hague: Mouton, 1974), p. 77.

being envisaged throughout the book in the same situation, namely sojourning at Sinai.<sup>2</sup>

The first clause of the chapter is an introductory formula common throughout Leviticus, as well as Exodus and Numbers.

R. K. Harrison suggests that:

It might well be that the introductory formula, "And the Lord spoke unto Moses (and Aaron) saying . . ." is a stereotyped way of introducing a fresh element in the revelation, which might have been recorded on a separate section of leather and joined with other similar sections after having been sorted and classified.<sup>3</sup>

In the list given in Chart 2, based on the list Harrison gave, is every occurrence of this formula in Leviticus, which shows, upon investigation, that it occurs at major breaks in the subject matter of the book. The use of this formula definitely indicates a harmony in the composition of Leviticus and a basic method of showing the divisions in various blocks of material which were joined together. All of chapters 17-26 fit into this general pattern which is used throughout all of Leviticus.

Harmony in Leviticus is further seen by considering the next clause which gives the intended addressees, "Speak unto Aaron and unto his sons, and unto all the children of Israel . . ." This exact wording only occurs elsewhere in Lev. 22:18, but is similar to many such addressee references which are made throughout Leviticus, usually in conjunction with the above mentioned introductory formula (as Appendix 1 clearly shows).

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<sup>2</sup>Martin Noth, *Leviticus. A Commentary*, rev. trans., trans. J. E. Anderson, The Old Testament Library (London: SCM Press, 1977), p. 9.

<sup>3</sup>R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1969), p. 595.

"AND THE LORD SPOKE TO MOSES (AND AARON) SAYING . . ."		
1:1-3:17	12:1-8	22:1-16
4:1-5:13	13:1-59	22:17-25
5:14-19	14:1-32	22:26-33
5:20-26 (Heb)	14:33-57	23:1-8
6:1-11 (Heb)	15:1-33	23:9-22
6:12-16	16:1-34	23:23-25
6:17-7:21 (Heb)	17:1-16	23:26-32
7:22-27	18:1-30	23:33-34
7:28-38	19:1-37	24:1-23
8:1-10:7	20:1-27	25:1-26:46
10:8-10:20	21:1-15	27:1-24
11:1-46	21:16-24	

Chart 2

An overview of the list in Appendix 1 shows that most of the material in Leviticus is given through Moses who is commanded, "Speak to . . ." (וַיֹּאמֶר אֵלַי), referring mostly to the whole congregation of Israel, but with several sections to Aaron and his sons interspersed. The simple pattern followed for each of the broad subjects covered in the book is first instruction for the people, then the appropriate instruction for the priests. Though variety of expression is used, this is far outweighed in significance by the strong similarity throughout the addressee designations. These are an even stronger indication of the

unity of the book, than the opening formula because they are more specific and demonstrate choices of variety within unity.

The next clause, "this is the thing [the word, **הַדָּבָר**] which Yahweh has commanded . . ." suggests formal ties between Leviticus 17 and these other parts of Leviticus: 8:5, 36; 9:6; and 10:7. In fact, Gordon Wenham says "the recurring opening phrase 'this is' (these are) links together chapters 6-17."<sup>4</sup> The verb "command" (**צִוָּה**), used of Yahweh links 17 with the earlier chapters, especially the previous one (16:34), as well as the later chapters (24:23; 25:21; 27:34). The whole clause is found in two other places in Leviticus, in 8:5 and 9:6. This clause then, does attest the harmony of composition of 17 within the whole book.

#### Historical Setting

It also gives evidence for the historical setting of chapter 17. Those two other uses of the clause in 8:5 and 9:6, along with 24:23 (**הַדָּבָר**) are found in the historical sections of Leviticus. Therefore, they suggest a formal connection between chapter 17 and the specific historical contexts of chapters 8-10 and 24. This connection will be strengthened further as more ties to chapter 16 are observed, because 16:1 explicitly states that it is continuing where chapter 10 left off.

With this, the composition of Leviticus could be unveiling some strong evidence for the real historical continuity between the events included in Leviticus and all the instructions from Yahweh in the book.

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<sup>4</sup>Gordon J. Wenham, The Book of Leviticus (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 7.

Furthermore, there are certain common main characters throughout the book: Yahweh, Moses, Aaron and his sons, and all Israel. Chapter 17 also contains references to fields and hunting, indicating an inland situation, and to foreigners or resident aliens, the camp, sheep, goats, oxen, and to the portable sanctuary of the tent of meeting, indicating nomadic rather than sedentary life. This all fits with references to Sinai (7:38; 25:1; 26:46; 27:34), and therefore the context of the exodus from Egypt (which involved a "mixed multitude" containing foreigners).

As far as the contextual position between Exodus and Numbers, Leviticus fits well, continuing from the completion of the tabernacle by giving the detailed instructions for the associated worship, and finishing most of the legislation needed by such a community before the breaking of camp which is described in Numbers. Wilhelm Moeller points out that comparing Ex. 40:17 with Num. 1:1 gives a period of one month into which the contents of Leviticus could fall, which is not contradicted by Leviticus itself.<sup>5</sup> Thus, Leviticus 17 fits the historical context which is given by a straightforward reading of Leviticus and the rest of the Pentateuch, that of the camp and the receiving of revelations at Sinai one year after the exodus from Egypt. Even Noth admits "there is unity of the historical situation described" in Leviticus.<sup>6</sup>

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<sup>5</sup>Wilhelm Moeller, "Leviticus," in The International Standard Bible Encyclopaedia, 5 vols., ed. James Orr (Chicago: The Howard-Severance Company, 1915) 3:1870.

<sup>6</sup>Noth, Leviticus, p. 12.



## The Phrase "Whatsoever Man"

The final phrase of the opening of chapter 17, "whatsoever man" (אִישׁ אִישׁ), also begins the discussion of the formal indicators of structure and unity found in the body of the chapter. Both the single and double use of אִישׁ are found much more extensively in chapters 17-26 than in 1-16, אִישׁ אִישׁ being found there only in 15:2. The pattern of its occurrences is interesting: chapters 15, 17, 18 (1 time), 20 (2 times), 22 (2 times), and 24. An investigation of this pattern reveals that this phrase is used at the beginning of many of the sections of casuistic laws. These sections alternate with apodictic ones throughout chapters 17-26.<sup>7</sup> The use of the word אִישׁ rather

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<sup>7</sup>Harry W. Gilmer summarizes well the general consensus concerning the most agreed upon among the basic forms of the Pentateuchal laws, the casuistic laws: They "are the impersonal conditional formulations," which are "surely related to the juridical proceedings of the Ancient Near Eastern courts" (The If-You Form in Israelite Law, Society of Biblical Literature Dissertation Series, No. 15, eds. Howard C. Kee and Douglas A. Knight [Missoula, Montana: Scholars Press, 1976], pp. 12, 25). R. A. F. MacKenzie describes them as having a protasis and an apodosis, which "are two grammatically coordinate statements." The one "states what is, the other what shall be." The one states the case, the other the solution. He further establishes that when כִּי and אִם are used, כִּי "always introduces the main statement of the case; אִם always introduces the subordinate alternatives." Relative constructions such as אִישׁ אִישׁ are another form of casuistic law ("The Formal Aspect of Ancient Near Eastern Law," a paper from 1953 in The Seed of Wisdom: Essays in Honour of T. J. Meek, ed. W. S. McCullough [Toronto: University of Toronto Press, 1964], pp. 33, 35, 40).

Apodictic law is the other general form which is more often contrasted with casuistic, and which is significant for the study of the laws in Leviticus 17-26. According to MacKenzie, it "lays a command directly on the subject, obliging him to do (or refrain from doing)" some action, and is universalized and unrestricted. MacKenzie also describes two main formulations of Pentateuchal apodictic law: "the impersonal so-called 'jussive' formulation," "he or it shall" which is "formally a command or prohibition for the future"; and the "preceptive imperfect," a second person singular which "expresses a command

than **אִשְׁאֵל** in casuistic statements is much more equally distributed between chapters 1-16 and 17-26.

The use of the phrase **אִשְׁאֵל אִשְׁאֵל** in 17:3, 8, 10, and 13 (and **אִשְׁאֵל אִשְׁאֵל** in verse 15), corresponds closely to the verb forms as indicators of structure. In each of these verses a subject is introduced or a statement made with a verb in the imperfect state. Then the parallel circumstances or correlative points are detailed using verbs in the perfect state, usually with a waw attached. These, then, are

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or prohibition directed to each member of the Israelite community. Apodictic and casuistic are the two general law forms which will be referred to throughout this study of Leviticus 17-26 (Ibid., pp. 39, 41, 42).

The originator of these terms for the two major divisions of legal material was Albrecht Alt in 1934. He proposed that the impersonal conditional pronouncements or case law be called casuistic, and that it probably "with its detailed conditions and exceptions originates in the day-to-day work of judges and lawyers." Allegedly, it was the product of the secular courts of Canaan and so was borrowed by the Israelites. The contrasting category of commands and prohibitions Alt called apodictic. These he believed were the original product of the cultic life of the Israelites and were brought with them to Canaan. Albrecht Alt Essays on Old Testament History and Religion, trans. R. A. Wilson (Garden City, New York: Doubleday & Company, Inc., 1967), p. 160. See also Johann J. Stamm with Maurice E. Andrew, The Ten Commandments in Recent Research, Studies in Biblical Theology Second Series 2 (London: SCM Press, LTD, 1967), pp. 30-35, and Gilmer, pp. 12, 13. This view is not backed up by archaeology and has been criticized and modified by more recent scholars. Samuel Greehgus says "there is no evidence for Canaanite law of any kind," "Law in the Old Testament," The Interpreter's Dictionary of the Bible Supplementary Volume, gen. ed. Keith Crim (Nashville: Abingdon, 1976), p. 534. He also points out that ancient Near Eastern casuistic law collections were not used by the courts (p. 534). Furthermore, Mendenhall has shown that apodictic law was not unique to Israel but is found in Hittite treaties, and Kilian "has found parallels in Egyptian wisdom literature" (Gilmer, p. 14). Therefore, it is the theological character of the collecting and formulating of Israel's laws which makes them unique. Nonetheless, casuistic and apodictic are useful as descriptive terms for the two general types or forms of laws.

equal subpoints under the main subject given by the imperfect.<sup>8</sup> Other parallel subpoints may be given by imperfects, but no main subject divisions are made with perfects. (This can be seen in Chart 3). The waw-perfects are especially used to emphatically<sup>9</sup> give the penalty or other action which must follow. This can be seen especially in verses 4, 9, and 10, as well as 13, 14, and 16.

Further indications of internal structure are the following: the use of the second person singular of "to say" (אָמַר), in the perfect, in verse 2, and in the imperfect in verse 8, where it stands out as the major divider of the material; the concluding phrase which preceded the latter clause, "a statute forever" (לְעֹלָם עוֹלָם) verse 7; the purpose clause beginning with "to the end that" (לְמַעַן) verse 5; and the causal clauses beginning with "for" (כִּי) verses 11 (2 times), and 14 (2 times), and "therefore" (עַל־כֵּן) verse 12. A concluding phrase found often in chapters 18-26 but not at all in 17 is "I am Yahweh . . ."

Chart 3 depicts visually a summary of the above observations.

#### Formal Links with Other Chapters

Moving on to formal links with other chapters, there is an important concept which must be considered, namely the association of phraseology between (or among) sections within a document of laws.

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<sup>8</sup>This is taken from J. Wash Watt's discussion of the correlative nature of the waw perfect, and the use with imperatives where details of the command are given by the waw perfect. A Survey of Syntax in the Hebrew Old Testament (Nashville: Broadman Press, 1951), pp. 25-32, 92-96).

<sup>9</sup>Ibid., pp. 17-20.

## Chart 3

## OUTLINE OF FORMAL INDICATORS OF STRUCTURE IN LEVITICUS 17

- :1 and Yahweh spoke to Moses . . . (waw-consec.-impf)
- :2 Speak to . . . (imperative)  
     and Say . . . (waw-perfect)
- :3 Whatsoever man . . . (impf. 2 times)
- :4 . . . (perf.)+(infin. constr.)  
     Blood will not be imputed (impf.)  
     that man shall be cut off . . . (waw-perf.)
- :5 For the purpose that . . . (impf.)
- :6 . . . (waw-perf. 4 times)
- :7 and . . . (impf. 2 times)+(ptc)
- :8 And you will say . . . (impf.)
- :9 Whatsoever man . . . (impf. 2 times)  
     that man shall be cut off . . . (waw-perf.)
- :10 And whatsoever man . . . (impf.)  
     I will . . . (2 times) (waw-perf.)
- :11 For . . . (perf.+infin. constr.)  
     For . . . (impf.)
- :12 Therefore I said . . . (perf.)  
     (impf. 2 times)
- :13 And whatsoever man . . . (impf.)  
     he shall . . . (2 times) (waw-perf.)
- :14 For . . . [is]  
     and I said . . . (waw-perf.)  
     (impf. 2 times)
- :15 And every soul . . . (impf.)  
     he shall . . . (waw-perf 4 times)
- :16 And if he . . . (impf. 2 times)  
     he shall . . . (waw-perf.)

Umberto Cassuto explains it thus:

One of the methods of arrangement that plays an important part in the Bible (in several books it even enjoys precedence) is that of association--not just association of ideas but also, and primarily association of words and expressions, a technique whose initial purpose was possibly to aid the memory . . . . .

The technique of association is well known to every one familiar with the way in which the Oral Law has been compiled; we may add that it is commonly used also in the Written Law.<sup>10</sup>

He also has given the following examples from the book of Numbers.

The passage 5:5-10 is followed by 5:11-15 because of the association between the occurrences of "trespass" in verse 6 and verse 12. Hair in 5:18 is claimed to have produced the association with the Nazirite and his hair in 6:5. And the word vow in 29:39 brought on the discussion of vows in 30:2-15.<sup>11</sup>

It will be seen that not only this surface memory association of words, but also a deeper conceptual association as well, supply an important key to recognizing strong evidences of unity present in the text. Failure to understand these principles at work in the writing (or oral speech behind the writing) of the Pentateuch, and especially here in Leviticus, may account for much of the critical accusations against any inherent unity in the text. Cassuto makes the excellent point in the same discussion that the people of the Ancient East used methods of arrangement which were natural to them but which may be so different from present Western thinking that they are at first not even recognizable to the latter.<sup>12</sup>

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<sup>10</sup>Umberto Cassuto, *Biblical and Oriental Studies*, 2 vols., trans. Israel Abrahams (Jerusalem: The Magnes Press, The Hebrew University, 1973), 1:1, 2.

<sup>11</sup>*Ibid.*, pp. 3, 4.    <sup>12</sup>*Ibid.*, p. 1.

The following are possible associations between Leviticus 16 and 17. Cassuto suggests that the significant surface one is the word "goat" (שְׂעִיר), which is used in Leviticus most heavily in chapter 16, and then once in the middle of 17 in a purpose statement. In that way he claims slaughter legislation was made to follow the climactic atonement material.<sup>13</sup>

I suggest that there are other possible associations which, however, merge with thematic or conceptual links, such as the term for "burnt offering" (עֹלָה, 16:24; 17:8), the verb "to atone" (כָּפַר for example 16:27, 34; 17:11), and the verb "to slaughter" (שָׁחַט, 16:11, 15; 17:3). One last one is the word "blood" (דָּם) the last two occurrences of which in chapter 16 with the first three in 17 suggest the following chiasm.

A 16:19	"sprinkle of the blood"	
B 16:27	"blood . . . to make atonement"	
B <sup>1</sup> 17:4	"blood shall be imputed unto that man; he hath shed blood"	(opposites)
A <sup>1</sup> 17:6	"sprinkle of the blood"	

There are formal associations also between chapter 17 and 18, but they seem not to be as strong nor as numerous as those with 16. There are the following words and phrases: "Statutes" (חֻקֹּת, 18:3-5); to be "unclean" or "to defile" (טָמֵא 17:15; 18:20-30); the penalty of being "cut off" (כָּרַת Niphal, 17:4, 9, 10, 14; 18:29); and אִישׁ אִישׁ in 18:6. One other possible association is the use of the second person imperfect of the verbs in 17:14 and 18:3-5. All these are also the formal indications of the transition between the two chapters, which otherwise seems rather abrupt.

<sup>13</sup>Ibid, pp. 2, 3.

Besides linking chapters 16 and 17 and 17 and 18, most of the above words and phrases are found either in chapters 1-15 or 18-26 or both, thus suggesting a definite formal harmony in the vocabulary throughout Leviticus.

The summarizing of the observations for each chapter of Leviticus or group of chapters will be done in Chapter III in conjunction with the drawing of conclusions concerning unity, purpose, and authenticity.

#### Leviticus 18, 19, 20

The next three chapters, 18, 19, and 20, will be discussed together because of their relationship to each other. Within the organization of the so-called Holiness Code of Leviticus 17-26, most scholars consulted considered 18-20, or 17-20 to be a major subdivision on formal and thematic grounds.<sup>14</sup> A strong relationship is obvious between 18 and 20 because of the amount of material in common while they are less strongly related to chapters 17 and 21, especially in subject matter. Moeller goes so far as to say he finds it "absolutely incomprehensible" how many critics could assign these three chapters to different authors.<sup>15</sup>

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<sup>14</sup>Some who take 17-20 together are: C. F. Keil and F. Delitzsch; J. G. Murphy; L. B. Paton; and Charles Pfeiffer. Some who take 18-20 together are: R. K. Harrison, J.H. Hertz; M. Kalisch; A. R. S. Kennedy; W. Moeller; and N. H. Snaith.

<sup>15</sup>Moeller, p. 1876.

### Opening Sections

The opening sections of each of these chapters suggest structure and harmony, individual formal unity and a strong relationship to each other, as well as ties to the rest of Leviticus. The opening formula for each using a waw-consecutive with the imperfect is standard for all major divisions of material in Leviticus, as shown in Chart 2. The addressees for all three chapters are the people of Israel. Chapters 21 and part of 22, however, change to the priests, and 17 and part of 22 are to both, while chapters 23 through 27 are again to the people of Israel (see Appendix 1). This is then a major formal reason for grouping chapters 18, 19, and 20 together, while recognizing their unity within the whole structure of Leviticus.

The introduction to chapter 18 is set off formally from the rest of the chapter by  $\text{אֲנִי ה' אֱלֹהֶיךָ}$  in verse six as well as by the switch to the second person singular of the verbs from verses seven on. Also, the statement, "I am Yahweh your God," is made twice in verses two through four and then, "I am Yahweh" concludes verses five and six, and is not used again until verse 21. The verbs are imperfects, three with a negative, two positive, climaxing in an emphatic waw-perfect.

Chapter 19 begins similarly in the first four verses with imperfects used injunctively as strong commands.<sup>16</sup> There are three positive commands followed by two negatives (the opposite of chapter 18). Verses two, three, and four end with the statement, "I am Yahweh

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<sup>16</sup>Ronald J. Williams, *Hebrew Syntax an Outline*, 2nd ed., (Toronto: University of Toronto Press, 1976), p. 32.



your God." The material then changes to a "when you" format, with **וְכִי** . Therefore, formally there is reason to consider 19:1-4 as a kind of introduction.

The first section of chapter 20 begins with **אֲנִי יְהוָה** but verses one through five and six through eight seem to have an introductory aspect to them, especially since the latter is referred to again at the end of the chapter. Another reason to consider these opening verses as introductory is that verse eight concludes with "I am Yahweh who sanctifies you," which is not used again until verse 24. In verses one through eight imperfects followed by two or more emphatic waw-perfects are used but not again until the waw-perfect in verse 16. Also verse nine begins a series of "(any) man who" (**אִישׁ אֲשֶׁר**) clauses. But along with these introductory aspects there are the opposing facts that the latter phrase begins Yahweh's instructions in verse two, and verses one through eight amount to about one-third of the whole chapter.

### The Body of Leviticus 18

Moving on to the body of each chapter there are various characteristics of each which point to structure and harmony. All of 18:6-23 is apodictic, which uses strong prohibitions of second person singular imperfects; and all of it uses the vocabulary of sexual relations. Nearly every prohibition is followed by a short explanatory statement or result clause, verse 21 standing out by the use of "I am Yahweh." There may be some use of pentads in the organization of the material but this falls under the thematic discussion in the next chapter, where also vocabulary usage among the chapters will be treated. (Chart 7).

The three strongest vocabulary connections between chapters 18 and 20 used only in these two chapters, are:  $\text{הָפִקֵּחַ}$ , to uncover, with  $\text{עֲרֹוּת}$  nakedness, here basically meaning "to contract marriage" or have sexual relations,<sup>17</sup> and  $\text{מֶלֶךְ}$  is, referring to the God of the Ammonites, their divine "king," (but with the vowels for "shame,"  $\text{בִּשְׁתָּה}$ ), showing Israel's and the Lord's view of it (see 1 Kings 11:7).<sup>18</sup>

### The Body of Leviticus 19

The body of chapter 19 contains a variety of constructions, but nearly all of them are apodictic. Verse 5 contains an if-you construction which looks like a combination of casuistic and apodictic. However, it is most probably, as Gilmer has concluded from his extensive study of this form, a third form of ancient law which functioned in close relationship with apodictic law.<sup>19</sup> In verses 20-22 is the only section of casuistic law in the chapter and may be an indicator of a major division within the body of the chapter. Furthermore, the chapter can be broken up into sections by these closing statements, by content (to be discussed under thematic analysis), and by construction.<sup>20</sup> The latter includes the use

<sup>17</sup>William Gesenius, A Hebrew and English Lexicon of the Old Testament, trans. Edward Robinson, ed. by Francis Brown, S. R. Driver, Charles A. Briggs (Oxford: At the Clarendon Press, 1907), p. 163, 789.

<sup>18</sup>Nathaniel Micklem, "The Book of Leviticus," in The Interpreter's Bible, 12 vols., ed George Arthur Buttrick (New York: Abingdon-Cokesbury Press, 1953), 2:93.

<sup>19</sup>Gilmer, pp. 64, 113.

<sup>20</sup>L. B. Paton observes that  $\text{אֲנִי ה' הוֹחֵ}$  "serves to mark the subdivisions of the legislation of H," always coming at the end of closely related groups of laws. "The Original Form of Leviticus XVII-XIX," Journal of Biblical Literature 16 (1897):41.

of a final waw-perfect clause, and the following opening constructions: verse 5 וְכִּי "and when (ye) . . . ,", and the subordinate וְאִם, "and if . . . ." 7; 9 וְכִּי "and in (your) . . . ,", or "and when (ye) . . . ."; then four sections beginning with "you will not" 11, 13, 15, 17; 19 "you will"; 20 וְאַתָּה כִּי; 23 וְכִּי, 26 "You will not"; then 29 and 31 אַל with an imperfect, "Do not"; 32 "you will"; 33 וְכִּי; 35 "you will not"; and 37 "you shall" (waw-perfect). The use of the singular or plural alternates. In some sections the first independent clause is in the plural and the others are in the singular. The chapter begins and ends with the plural. Only verses 27 and 29 seem to be odd occurrences of the singular amidst plurals, but they too could be from alternating for stylistic reasons. All of this is presented in Chart 4. The use of the closing statement involving "I am Yahweh" eight times in verses 1-18 and eight times in 19-37 also supports two main divisions.

#### Independent Clauses in Leviticus 19

Studying the independent clauses in the sections of chapter 19 shows that the number five is often involved,<sup>21</sup> and that the structure also involves the alternating use of positive and negative clauses as Chart 4 shows. The introduction (verses 1-4) has three positive clauses and two negative clauses, and the first section of the body by form (or first two by content) contains seven independent clauses

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<sup>21</sup>L. B. Paton and other scholars find pentads to be a significant part of the organization of these chapters, but he goes to extremes of twisting the evidence to find them consistently ("The Original Form of Leviticus XVII-XIX," p. 41). Wenham notes also that in Leviticus there is "a tendency to arrange the laws in groups of three." Book of Leviticus, p. 132.

## Chart 4

## FORMAL ASPECTS OF THE CONSTRUCTION OF LEVITICUS 19

Introduction (vss. 1, 2 or 1-4)		Independent Clauses	Total
2,3	You will . . . (pl) I Yahweh Your God am Holy I am Yahweh Your God I am Yahweh Your God	3 pos 2 neg	5
5	_____ and when (you).../you will... (pl)	3 pos	3
7	_____ and if.../it will not ... (final <u>waw</u> -perfect)	1 pos 1 neg 2 pos	4
9	_____ and in your ... (pl)/you will not ... (sing) <u>I am Yahweh Your God</u>	4 neg 1 pos	5
11	You will not . . . (pl) (final <u>waw</u> -perfect, with sing "thy God") <u>I am Yahweh</u>	4 neg 1 pos	5
13	You will not . . . (sing) (final <u>waw</u> -perfect) <u>I am Yahweh</u>	5 neg 1 pos	5+1
15	You will not . . . (pl) (5 sing) <u>I am Yahweh</u>	3 neg 1 pos	5+1
17	You will not . . . (sing) (final <u>waw</u> perfect) <u>I am Yahweh</u>	1 neg 1 pos 3 neg 1 pos	5+1
19	You will . . . (pl) (3 sing)	1 pos 3 neg	4
20	_____ and whosoever .../there will be (sing) (1 pl) (3 sing) (last three are <u>waw</u> -perfect)	1 pos 1 neg 3 pos	5

		Independent Clauses	Total
23	_____ and when (you.../you shall...(waw-perfect) (pl) (3 sing) (1 pl)	2 pos 1 neg 2 pos	5
<u>I am Yahweh your God</u>			
26	You will not . . . (3 pl) (2 sing) (2 pl)	7 neg	7
<u>I am Yahweh</u>			
29	Do not .../it will not... (3 sing) (waw-perfect) 2-you will ... (2 pl)	2 neg 3 pos	5
<u>I am Yahweh</u>			
31	Do not . . . (2 pl)	2 neg	2
<u>I am Yahweh Your God</u>			
32	You will.../you shall.../you shall...(waw perfect) (3 sing)	3 pos	3
<u>I am Yahweh</u>			
33	_____ and when.../you will..., he will...(1 pl, 2 sing) you shall ... (waw-perfect)	1 neg 2 pos	3
35	You will not ... (2 pl)	1 neg 1 pos	2
<u>I am Yahweh Your God who . . .</u>			
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Conclusion			
37	You shall ... (waw-perfect) (2 pl)	2 pos	2
<u>I am Yahweh</u>			

followed by five containing four negative and one positive, then another section of four and one. Then the next three sections have what may be considered a five plus one pattern, giving a total of five sections in the first main division of the body of the chapter which use the number five. Of the last three, the first two have five negative and one positive, the latter either at the end or in the middle. The final one has four positive and two negative or it could be seen as five clauses and then a concluding one, which is a positive waw perfect.

In the other possible major division the first three sections up to the first "I am Yahweh" have: one positive, and three negative; four positive and one negative; four positive and one negative. Then the other sections have: seven negative; two negative and three positive; two negative; three positive; one negative and two positive; one negative and one positive; and the conclusion has two positives. The total picture of the clauses of chapter 19 by sections showing how many are pentads is: introduction--5 clauses; body--7, 5, 5, 5+1, 5+1, 5+1, 4, 5, 5, 5, 7, 5, 2, 3, 3, 2, conclusion--2.

This use of pentads and alternating positive and negative seems to be a stylistic characteristic of such a collection of laws. Note that chapter 17 has five casuistic sections. One could imagine some formal connection with the Ten Commandments here, since there definitely is one thematically. But none is yet apparent. The use of "I am Yahweh" would make a good signal but it is used 16 times and so has no relation to 10. The overall formal organization of this chapter is a definite indication of literary unity.

### The Body of Leviticus 20

The casuistic style of chapter 20 contrasts with the apodictic style of the previous two chapters. The single use of  $\psi\chi$  is common and the double use is found in verses two and nine. The case is given with an imperfect and the further explanations and penalty with perfects, usually waw-perfects which is common throughout chapters 17-26. A distinctive construction found in chapter 20 is the infinitive absolute with the imperfect of the same verb, used to emphatically declare penalties, which is the subject of the chapter. This construction is rarely used in 17-26, but is found in 24:16, 17 in the same context of divinely ordained penalties. The closing statement "I am Yahweh . . ." is not found in the body of the chapter. There are vocabulary ties, which will be discussed later, with chapter 19 concerning spiritism and holiness and with chapter 18 concerning sexual restrictions. There are also the vocabulary ties concerning clean and unclean (20:25) with chapters 11-15.

### The Conclusions of Leviticus 18, 19, 20

These three chapters all have some form of conclusion. Chapter 18 begins its final section at verse 24 where the prohibition is against practicing all the things just described. This is followed by an historical explanation using three waw-consecutive imperfects. Then there is another command using a waw-perfect followed by explanation and penalties, and then a final command and purpose section ending with "I am Yahweh your God." The exact clause is found in both the introduction and conclusion, thus illustrating the principle of inclusion

or inclusio in which a literary unit begins and ends with similar phrases. The command to keep Yahweh's statutes and ordinances is found in verses 4 and 26. The practices of the land of Canaan are referred to both in the introduction and conclusion, and with this also the command not to do such things. The presence of inclusion is strong evidence for the unity of the passage.

The main association which exists between the end of 18 and the beginning of 19 is "I am Yahweh, your God." There is also the verb "keep" (שמר) 18:30, 19:3. There could be an association of opposites between abomination and unclean in 18 and being holy in 19. Also the use of apodictic, second person, is a formal association between the two chapters.

Chapter 19 has only a very short conclusion commanding the observance of Yahweh's statutes and ordinances, which is preceded by "I am Yahweh who brought you out of the land of Egypt" and followed by "I am Yahweh." However, there is repetition of the command of verse 3b in 30 and 15 in 35. Also, 34 is similar to 18, and 32 to 3a (see Chart 14).

Possible associations connecting chapter 19 and 20 may be between the references to spiritism in 19:31 and 20:6, keeping Yahweh's statutes 19:37 and 20:8, and the contrast of "Yahweh your God" and Molech. Also 19:1 (be holy) and 20:7 are similar and so are 20:9 and 19:3, 32 (honor parents).

Chapter 20, like 18, has a longer conclusion beginning at verse 22 with the command to keep Yahweh's statutes. This is followed by explanation, commands, and explanation, the last being "for I Yahweh



am holy." Then it ends with another instruction concerning the punishment of spiritists, similar to the one given in verse six. This and the repetition of the clauses of putting to death by stoning between verses 2 and 27 demonstrate inclusion. The statement at the very end, "their blood is (or will be) on them" is also found in verse 16 and in verse 9 in the singular. In the middle of the conclusion, the verb "make a distinction" (בָּדַל) is used four times and is found elsewhere only in 10:10. All the main commands are done with waw-perfects, followed by imperfects including some with waw-consecutives. Some vocabulary show parallels with the conclusion of chapter 18: Keep my statutes; the land (שָׁמַרְתָּ); vomit out (קִיֵּא); nation (גֵּוֹי); and cast out (נִשְׁלַח).

Thus, chapter 20 ends the three chapters with a strong conclusion just as they began with a strong introduction, tying together vocabulary (and concepts) from all three and relating them to Leviticus 1-16, just from formal observations. A possible association between chapter 20 and 21 may be the verb "to become unclean" (נִמְאָה), 21:3, 4, and the adjective in 20:25. The verb "to distinguish," because of its first use in the context of the priest's duty in 10:10, may be an association that leads to the discussion of the priests in chapter 21. Also there is the clause: "they shall be holy to their God" in both 21:6 and 20:26.

#### Historical Setting

Finally, the historical references in these chapters continue to fit the historical narrative framework which exists throughout Leviticus,

as discussed under chapter 17. Clearly and consistently the setting is referred to as the time following the "bringing out" from Egypt and preceding the "bringing in" to the land of Canaan, to possess it. The references to Molech need not date the passage from the monarchy where other such references occur because archaeology has produced evidence which supports a date around the late Bronze age.<sup>22</sup> I suggest that Moses could very well have been aware of this form of idolatrous and immoral worship from his years spent in Midian south of Ammon. If this were a polemic against practices in the days of the later monarchy especially under Manasseh, as L. E. Elliott-Binns<sup>23</sup> and others suggest, it would be quite logical to expect 18:3 to name Assyria as a significant foreign influence to be avoided. But no references are made to Mesopotamia at all, here, nor anywhere else in Leviticus 17-27 nor 1-16. Furthermore, the grossly immoral sexual practices attributed to the Canaanites have also been corroborated by archaeological evidence from Ugarit of the fifteenth century.<sup>24</sup>

#### Leviticus 21-26

Having dealt with chapters 17 and 18-26, the remaining chapters will be considered as a group to see whether they, too, exhibit

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<sup>22</sup>"Evidence of child sacrifice has been discovered in Jordan from the period of the Conquest. Interestingly it comes from a temple at Ammon, in the territory of the Ammonites, whose deity was Molech according to 1 Kings 11:7." Wenham, Book of Leviticus, p. 259.

<sup>23</sup>L. E. Elliott-Binns, "Some Problems of the Holiness Code," Zeitschrift für Die Alttestamentliche Wissenschaft 67 (1955):38.

<sup>25</sup>Wenham, Book of Leviticus, p. 252.

the same basic formal and thematic characteristics of harmony and structure.

### Introductory Formulas

The use of the clause "and Yahweh spoke" with a waw-consecutive with the imperfect is a major divider in these chapters as it has been in 17-20. However, the chapter numbering of the latter chapters coincided with this, whereas in 21-26 it does not. Chart 2 gives the occurrences of this formula and shows that a chapter such as 23 may contain five such clauses while 26 has none. These do operate as content dividers, but broader divisions, coinciding more with the chapter numbering, are possible on the basis of other factors, which will be discussed.

With the introductory formulas are addressee designations. If one designates the priests or Aaron's sons as A, Aaron as B, and the people as C, then chapters 21 and 22 contain a simple progression of A, B, A+B, A+B+C. Then in chapters 23-27 the addressees are always the people of Israel. This naturally ties chapters 21 and 22 together in contrast to 23-26. Chapter 24 is set off from 23 with the imperative to "command," וְצַו, the people of Israel. Then chapters 25 and 26 are closely connected because of the lack of any introductory formula for chapter 26.

### Concluding Formulas

The use of concluding formulas strengthens the chapter numberings as major divisions. There are two formulas used for a major ending, summarized in the following two statements: "and Moses

did it," and "for I am Yahweh who saved you." The first concludes chapters 21, 23, and 24. The second concludes chapters 22 and 25. Chapter 26 concludes with a summary that makes it sound like the book of laws has been completed, "these are the laws Yahweh gave Israel" (which makes chapter 27 a kind of an appendix). Also, the secondary divisions often end with a short concluding clause containing, "I am Yahweh."

#### Inclusion

Another strong indicator of the validity of the chapters as structured units is the use of inclusion. This principle is seen in an obvious way in chapters 21, 23, and 24 which begin with "Moses, tell . . ." and end with "Moses told . . ." But it is also demonstrated in the use of the following phrases and vocabulary: 22:2, 32 "profane my holy name, *שְׁמִי אֲנִי קָדֹשׁ*, and sanctify, *קִדְּשׁ*; 25:1 and 26:45 "in Sinai"; and 26:1, 44, "I am Yahweh your/their God."

#### Transitions with Association

The principle of association observed in 17-20 also is evident in 21-26 as a formal indicator of structural unity among these chapters. Between chapters 21 and 22 the association seems to be of not profaning Yahweh's name (22:2) with not profaning his sanctuaries (21:23).<sup>25</sup>

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<sup>25</sup>The use of the plural here is unusual but it can be explained as a reference to the holy things or objects, or perhaps places as the divisions or aspects which make up the tabernacle. Milgrom discusses this in relation to Lev. 26:31 and takes the reference to be the sacred objects. In Ex. 25:8,9 the sanctuary includes the tabernacle and furniture (c.f. 1 Chron. 28:10). Therefore he contends that "the plural no longer has to be taken as an evidence for multiple

In 21 the subject is how the priests approach Yahweh who sanctifies them. In 22 it shifts to what they approach him with--the holy things that Israel sanctifies unto Him.

Chapter 22 ends with a section referring to a seven-day period before offering a new-born animal, and of eating the sacrifice of thanksgiving, and keeping Yahweh's commandments. Then, possibly by association, the subject of appointed meeting times<sup>26</sup> is taken up in which Moses is told to proclaim the holy convocations (מִקְרָא) starting with the sabbath on the seventh day. Also the thought of Yahweh being hal-  
lowed among the people of Israel (22:32) may have suggested or acted as a preparation for the thought of holy convocations among his people.

Chapter 23 is made up of separate addresses on the various feasts proceeding in the order of the calendar from Passover to the Feast of Booths. The concluding references to the appointed "meeting"

מוֹעֵד or feast times (23:44) seems to bring up an association with the tent of meeting אֹהֶל מוֹעֵד (24:3) and some duties in connection with it. Perhaps this association with Yahweh's tent of dwelling is enhanced by the thought of dwelling in temporary shelters at the end of chapter 23. Another association is between the references to "an everlasting statute

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sanctuaries." Studies in Levitical Terminology, I (Berkeley: University of California press, 1970), p. 23. See also James G. Murphy, A Critical Exegetical Commentary on the Book of Leviticus with a New Translation (Andover: Warren F. Draper, Publisher, 1872), p. 258, and c.f. Jer. 51:51, Ezek. 21:2, Ps. 68:35.

<sup>26</sup>The מוֹעֵד Yahweh are times or seasons appointed or set as sacred by Yahweh for the purpose of meeting with His people in holy convocation. These were annual festivals which included a time of rest, public worship, offering of sacrifice, and feasting as fellowship with God and one another. (see Wenham, Book of Leviticus, pp. 300-301.

for your generations' **לְדֹרֹתֵיכֶם** in 23:41 and 24:3, and perhaps with the thought of "continually," **תָּמִיד**, in 24:2, 3, and 4.

The transition between chapters 24 and 25 is more a thematic one than one of formal association. Seemingly the only possible association is between the action outside the camp at the end of 24 and the observance inside the land in 25:2. The transition between chapters 25 and 26 is likewise difficult to see, formally. Thematically, it is not so difficult as will be shown in the next chapter. Perhaps, just ending 25 on the thought that the people of Israel are servants for Yahweh brings up in 26 the idea of "therefore, ye shall . . ." Certainly chapter 26 is the conclusion to all these chapters of the so-called Holiness Code. There is no formal transition into chapter 27.

Chapters 21-26 contain certain recurring vocabulary which tie them together: holy; to sanctify; sanctuary; offering; I am Yahweh; sabbaths; bread; land; and sojourner; as can be seen on Chart 7. Also, that chart shows that there is much harmony in vocabulary between 17-20 and 21-26. These chapters also continue a general alternating pattern of apodictic and casuistic constructions which characterizes 17-27 and 1-16.

### Historical Context

Concerning the historical context, these chapters fit the same setting as 17-20. That is the revelation of Sinai, directly referred to in 25:46, after the deliverance from Egypt (22:33; 23:43; 25:38, 42, 55) and anticipating the conquest of Canaan (25:2, 38). The last reference is a strong parallel to 18:3. The instructions for the priests and

tabernacle fit this time when the tabernacle had just been set up according to Exodus 35-40. This harmony is demonstrated in the use of **אֶלֶף** in 21:10; 8:33, 16:32; and the use of **גֵּרֻסָּה** only in 22:12, 7:14, 32, 34; and 10:14, 15. In 24:10 the reference to one whose father was Egyptian fits the context of the "mixed multitude" which had just left Egypt. Even his mother's name is preserved, further suggesting the historicity of the account in this setting. And the reference to the camp in 24:23 is parallel to 17:3 and fits the sojourn at Sinai. Finally, the treatment of matters of sedentary life is always couched in future terms and fits the anticipation of the conquest.

## CHAPTER II

### THEMATIC INDICATORS OF HARMONY AND STRUCTURE

#### Leviticus 17

##### Summary of Content

Leviticus 17 begins with the condemnation of slaughtering (שחט) cattle away from the tent of meeting (אֹהֶל מוֹעֵד) or the tabernacle (מִשְׁכָּן) of Yahweh, with the penalty of being "cut off" from the community of the people of Israel. Then, the purpose is explained that the tent of meeting is to be the only place of sacrifice<sup>1</sup> and that the sacrifices to the "he-goats" (שְׁעִירִים)<sup>2</sup> be ended. As discussed above,

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<sup>1</sup>For a discussion of the alleged contradiction between this and Deut. 12:15-28, see p. 57.

<sup>2</sup>C. F. Keil and F. Delitzsch give a good summary of this worship of the he-goats in Biblical Commentary on the Old Testament: Volume 2, The Pentateuch, trans. by James Martin, Clarks Foreign Theological Library, Fourth Series, Vol. 3, (Edinburgh: T & T Clark, 1891), pp. 408, 409. Demons were believed to inhabit the wilderness or open fields and were sacrificed to in order to avert their evil influence. They were associated with the form of a goat, which also was a major god worshipped in Lower Egypt according to Roland K. Harrison, Leviticus. An Introduction and Commentary. The Tyndale Old Testament Commentaries. D. J. Wiseman, gen. ed. (Downer's Grove, Illinois: Intervarsity Press, 1980), p. 190. In Leviticus 16 two goats are used to make atonement, one as a sin-offering, and one to have sins confessed over it and sent away into the wilderness for Azazel (16:8, 10, 26). The latter is an obscure and disputed term. Wenham sums up the possibilities well and favors the idea of a place of cutting off and of totally destroying the sin carried by the goat. This is chosen over the idea that it is the name of a wilderness demon because the latter would mean the Lord called for something that could easily be misunderstood as an offering to a demon which is prohibited in 17:7. Gordon J. Wenham, The Book of Leviticus (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 233-235.



this section formally closes with, "This shall be a statute forever" and the next section begins with "Thou shall say to them." These formal transitions and indicators of structure are closely related to the thematic structure of the passage, because as is generally agreed, form and content cannot be totally separated. A writer (or speaker) chooses his grammar and vocabulary as his thoughts progress. Therefore, the outline of the chapter will be a result of both sets of observations.

In the second major section of chapter 17, then, there is a brief repetition of the condemnation of sacrifices at any place but the tabernacle. Following this is the further condemnation of the eating of any blood, with the emphatic explanation that the life or soul (נַפְשׁוֹ) is in the blood. Then are discussed the handling of the blood of an animal taken in hunting, and the necessity of cleansing oneself after eating from an animal found dead.

#### Thought Progressions and Pattern

Having summarized the content of the chapter, there are some thought progressions which can be observed here: from all slaughter at the tabernacle to the sacrifices at the tabernacle, to the priest's handling of the blood and fat of the sacrifices, to idolatrous sacrifices, back to the necessity of sacrificing at the tabernacle, to the use of and the principle of the blood of the animals, to the blood of animals killed away from the camp in hunting, and finally to the eating of animals found dead (without having had the blood properly poured out).<sup>3</sup>

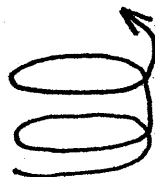
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<sup>3</sup>Wenham, The Book of Leviticus, p. 246.

This can be further summarized in the following general pattern which appears to be followed here: (1) the action proscribed or commanded, (2) the penalty for doing it or not, (3) the purpose or explanation of this rule, (4) a further prohibition or instruction related to the first, and finally, (5) a summary repetition of the main point. The last point may actually be the beginning of a new section, as it is here and so was preceded by a concluding statement, or it itself may be the conclusion to the preceding section. This pattern is presented in Chart 5 along with other passages in Leviticus which follow the pattern, too. The double use of the pattern in chapter 17 and the parallels elsewhere, are definite indications of structure in chapter 17 and of unity throughout the "Holiness Code."

Considering the double use of the pattern in chapter 17, a further observation can be made on the development of the material here. The very last point in the chapter seems to be a kind of appendix, or a further point which suggests the beginning of a third cycle. This suggests the idea of a spiral effect from the way the ideas in the chapter have built on and are parallel to the ones before, cycling through a pattern yet moving on to new subject areas or aspects of the former ones, ending with the sense that there is yet more which could be discussed. The following diagrams depict this concept of a spiral effect in the development of chapter 17:

The Spiral Effect of the Thematic Pattern  
in Leviticus 17 Viewed Vertically



Verses 15, 16

2nd time

1st time through pattern

## CHART 5

## GENERAL THEMATIC PATTERN USED IN LEVITI

Cycle I	<u>Lev. 17</u>	<u>Lev. 18</u>	<u>Lev. 19</u>
1. Action Proscribed or commanded	3, 4	3, 4	5, 6
2. Penalty	4	(25, 28, 29)	7, 8
3. Explanation or Purpose	5-7	5	8
4. Further Prohibition, Command or Instruction	7	6-23	(9, 10)
5. Repetition or summary of Main Point which may involve a conclusion to the cycle or may be preceded by a conclusion and so be a transition to a new cycle	a. Conclusion 7 b. Summary 8, 9	-- 24-30	10 conclusion and explanation: "I am Yahweh" points 4 & 5a are repeated 5 times in 9-18
Cycle II			
1. Action Proscribed	10		19, 20
2. Penalty	10		20
3. Explanation or Purpose	11, 12		20
4. Further Prohibition Command or Instruction	13		21, 22
5. Repetition or summary of Main Point and Concluding Statement	14		Conclusion 22 "...shall be forgiven"
Cycle III			
1. Action Proscribed or Commanded	15		(Point 1 repeated 7 times in 23-27 with explanation--conclusion "I am Yahweh," and 3 repeats 19 (... statutes
2. Penalty	15, 16		

# US 17 WITH OTHER OCCURRENCES

<u>Lev. 20</u>	<u>Lev. 22</u>	<u>Lev. 24</u>	<u>Num. 9</u>	<u>Deut. 13</u>
2	18, 19, 20	15, 16	9-12	6-8
2, 3	(20)	15, 16	13	9, 10
3	20	(16)	13	10
4 (with penalty 5)	21-24	17-22	14	--
--	--	22	(14)	(13)

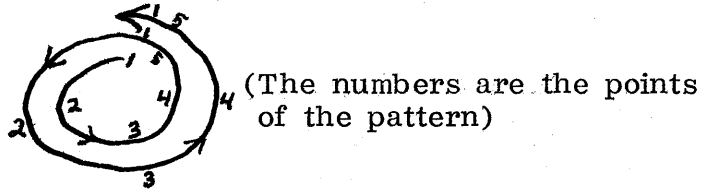
5  
23

6 25  
6 (25)  
7,8 25

8, 9  
("If a man..." action with penalty  
and often some explanation repeated  
13 times in 9-21)

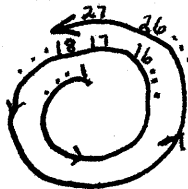
22-26 repeats 7,8  
and 27 repeats 6

The Spiral Effect of the Thematic Pattern  
in Leviticus 17 Viewed Horizontally



Other passages in Leviticus and the Old Testament are developed with a similar spiral effect: Leviticus 19, 20; Ezekiel 28; Isaiah 40-66; see also the Johannine literature in the New Testament, particularly Revelation. In fact, this can be a way of explaining some of the so-called "appendices" on the ends of books and law collections like Leviticus, as part of a method of organization used in the Old Testament. If chapter 17 turns out to be a transition which also acts as an appendix to chapters 1-16, then chapters 18-27 fit the same pattern, where 27 is an appendix and suggestion of further material to come.

The Spiral Effect Showing Chapters of Leviticus



An outline for Leviticus 17 is given in Chart 6 at the end of this chapter, based on the above formal and thematic observations.

Themes

Besides the major subject progressions given above, there are various other themes involved in the chapter which are found in other chapters of Leviticus as well. This can be seen by observing Chart 7 at the end of the chapter which gives the occurrences of all

significant words and phrases in Leviticus 17-26. There are various cultic action words: verse 3 slaughter (שחט) chapters 1,3,4,7,8,9, 14,16,22; bring (Hiphil of בוא) used throughout Leviticus and usually of an offering; offer (Hiphil of קרב) chapters 7 and 21, but the noun (קרבה) is common in chapters 1-7, and is found in 9,22,23,27; sacrifice (זבח) only in 9:4, 19:5, and 22:29, but the noun (זבח) is common in chapters 3,4,7, and found in 9,10,19,22, and 23; verses 4,13 shed or pour out blood (שפך) chapters 4 and 14; verse 6 sprinkle blood (זרק) chapters 1,3,7,8,9; verse 6 burn fat (קטיר) chapters 1-7,9; eat sacrifices, blood, carcasses (אכל) chapters 3, 6-11,14,19,21,22,24, and the prohibition on eating blood was already given in 3:17 and 7:26; verse 11 make atonement (כפר) chapters 1,4-10,12,14-16,19-23; verse 15 wash (כבש) chapters 6,11,13-16; and verse 15 bathe (רחץ) chapters 1,3,9,14-16,22,

Then, there are other cultic terms: verse 4 oblation (קרבה) see above; verse 5 sacrifice (זבח) see above; verse 5 peace offering (שלם) chapters 3,4,6,7,9,10,19,22,23; verse 8 burnt offering (עלה) chapters 1,3-10,12,14-16,22,23; verse 6 altar (מזבח) chapters 1-10, 14,16,21,22; verses 4-6,9 tent of meeting (אהל מועד) chapters 1,3,4, 6,8-10,12,14-16,19,24; and verse 4 tabernacle (משכן) only here and 8:10, 15:31, and 26:11.

Of course, the sacrifices are the subject of the first seven chapters of Leviticus. But it is interesting to note that just as chapter one begins in verse two discussing the "oblations" which the people may offer to Yahweh, so 17:4 calls for slaughtered animals to be

"oblations" to Yahweh. Thus, the two supposed major divisions of Leviticus, chapters 1-16 and 17-27 begin with the same subject of sacrifices, as do the other Pentateuchal "codes" or law collections (for example Deut. 12:1-26:15 and Ex. 20:22-23:33). This structural parallel within Leviticus as well as the harmonious use of the cultic terminology throughout the book are strong indications of unity. It is interesting that Martin Noth admits this when he contends, "Despite the strong concentration of predominantly cultic instructions and operations," Leviticus could "hardly have been written down in one draft."<sup>4</sup> (How long need it have taken?)

Further on this line of thought there are some important concepts, some of which are major themes in the book, which concern the application of the cult. There are these negative ones: verse 4 blood "imputed" to (Niphal of **חָשַׁב**) 7:18 and 25:27; verse 7 play the harlot (**זָנָה**) in the sense of idolatry, as usually in the Pentateuch, chapters 19, 20, 21; verses 4, 9, 14 be cut off from the community (Niphal of **כָּרַת**) chapters 7, 18, 19, 20, 22, 23, 26; verse 15 be unclean (**שָׁמָא**) chapters 5, 11-15, 18, 20, 21, 22; and verse 16 "bear" iniquity (**נָשָׂא**) chapters 5, 7, 10, 19, 20, 22, 24. Then, there are these positive ones: verse 11 make atonement (**כִּפֶּר**) see above; verse 15 be clean (**שָׁהַר**) chapter 11-16, 22; and verse 11 "given" in the sense of designated (**נָתַן**) 6:17 and 10:17. Finally, there are these words which are also common in Leviticus: verse 5 "the" priest (**הַכֹּהֵן**) chapters 1-7, 12-16,

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<sup>4</sup>Martin Noth, *Leviticus. A Commentary*, rev. trans., trans. J. E. Anderson, The Old Testament Library (London: SCM Press, 1977), p. 12.

21, 23, 27; and verses 8-15 the homeborn and the foreigner ( **אֲזָרָה** --all but three references are in Exodus, Leviticus, and Numbers-- and **וְאֵל** ) chapters 16, 18, 19, 23, 24, and 16, 18-20, 22-25.

All of these show definite thematic connections between chapter 17 and all of Leviticus, as well between chapters 1-16 and 18-26. The latter chapters seem to constitute the theological application of the procedural instructions of the former chapters. Chapter one begins the "how to" of the oblations while chapter 17 begins the practices which are in line with proper attitudes toward the oblations. Chapters 1-15 build up to and anticipate the significance of the Day of Atonement. Chapters 18-26 specify the way of life which begins with the Day of Atonement and grows out of its significance. Chapter 17 is thematically parallel to 16 as it deals with the applications for daily life of the principles involved in the Day of Atonement (see Chart 8). Therefore, chapter 17 stands as the transition between chapters 1-16 and 18-26, thematically related to both of them.<sup>5</sup>

### Major Themes

#### Anti-idolatry

The first purpose section of chapter 17 fits a strong overarching theme in Leviticus, especially in chapters 18-26, which is anti-idolatry. According to verses 5-7, the basic purpose of doing

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<sup>5</sup>Rudolf Kilian also concludes from his literary and form critical studies that chapter 17 occupies a unique place in the structure of the book, its place in the "development of H" being difficult to determine. Literarkritische and Formgeschichtliche Untersuchung Des Heiligkeitgesetzes. Bonner Biblische Beiträe 19. Herausgegeben von Friedrich Noetscher und Karl Th. Schaefer (Bonn: Peter Hanstein Verlag GMBH, 1963), pp. 176-9.



SUBJECTS IN LEVITICUS 16 WHICH ARE ALSO FOUND IN 17

The whole of Chapter 16	Coming to the Sanctuary, before Yahweh, and presenting sacrifices for atonement for sin
<u>Verses in Chapter 16</u>	
11, 15	Slaughtering
7-10, 15, 20-22	A goat associated with sin and evil
15-17, 19, 21	For all Israel
24, 33, 34	
14, 15, 18, 19, 27	Blood used for atonement
2, 29-34	Seriousness of the atonement emphasized
10, 22, 26-28	Outside the camp
4, 24, 26, 28	Washing
19, 30	Cleansing
34	Statute forever

Chart 8

all slaughtering at the tabernacle was to insure that all sacrifices would be brought there and performed correctly by the priests. And the main purpose behind this was that no sacrifices would be made to any god but Yahweh. The participle of "to play the harlot" ( **זָנָה** ) in verse seven, following "and they shall no more sacrifice . . . " ( **וְלֹא-יִזְבְּחוּ-עוֹד** ), indicates that some Israelites up to this time were sacrificing to the goat-demons of the wilderness (see footnote 2) and so were committing spiritual adultery or prostitution. Thus, the first point of chapter 17 is to "wean them from"<sup>6</sup> some idolatrous sacrifices.

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<sup>6</sup>J. H. Hertz, ed. The Pentateuch and Haftorahs: Leviticus (London: Oxford University Press, 1932), p. 167.

This theme of anti-idolatry is one of the main themes which keeps recurring in Leviticus 17-26. To play the harlot (זִנָּה), in a spiritual sense (as well as a literal sense) of pagan worship, is referred to in chapters 17, 19, 20, 21, and elsewhere in the Pentateuch, and the whole Old Testament. The word abomination (תּוֹעֵבָה) is important in chapter 18, as is the condemnation of the ways of Egypt and Canaan, and will be discussed with the offering of children to Molech later under chapter 18. Chapter 19 repeats the decalogue prohibition of idols, as does 26:1, 30, and further condemns divination, soothsaying, necromancy and other forms of spiritism. However, in chapters 1-16 anti-idolatry is not an explicit theme which then must be noted as one of the differences between the two divisions of Leviticus.

#### Respect for Life

The second purpose section contains the central concept and theme in chapter 17, the positive principle of "the life of the flesh is in the blood," (verse 11). The word for life here is nephesh (נֶפֶשׁ) which is often translated "soul," and really refers to man as a living being (Gen. 2:7), to his whole self; to his natural vitality and its expression in the emotional, intellectual, and volitional aspects of his life. Thus, it may refer to the natural life as created in the creature by God and lived out in relation to the rest of creation; or it may refer to an individual creature itself, whether animal or human, usually the latter, simply meaning a "person." This is the common use in Leviticus and it is even used of a dead person, actually the person's corpse, which can make the living unclean (19:28; 21:1, 11; 22:4).

But, here in 17:11 and 14 the former idea is emphasized, referring to the created natural life in the creature, and as in 24:17,18, that which may be mortally struck, or which will expire when a creature is killed.

In Leviticus, the soul or person is described as sinning, becoming unclean, and then being cut off in judgment (6:2; 17:10; 18:29). Therefore, it is just and right that atonement<sup>7</sup> for such a soul or person require the substitution of the life or soul of another living creature--"soul for soul" (compare Lev. 24:17-22; Ex. 21:23-25), which must be a "perfect" or unblemished ( **תָּמִיִּם** ) animal (Lev. 1:3; chapters 3-6, 22:21).

How the life is given or the death demonstrated is by the pouring out of the blood. Certainly, a close association between life and the blood was known in the most ancient times from observations that life wanes as blood is lost. So the shedding of blood meant the (violent) giving up of the life in death. Thus, it is that Yahweh gave, or "appointed, assigned, or designated" ( **נָתַן** )<sup>8</sup> the blood on the

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<sup>7</sup>The definition for "to make atonement" ( **כִּפֶּר** ) understood here is "to pay a ransom (for one's life)." Wenham, Book of Leviticus, pp. 28, 59-61. Ultimately only a sinless person could atone for another person's life, that is Christ.

<sup>8</sup>William Gesenius, A Hebrew and English Lexicon of the Old Testament, trans. Edward Robinson, ed. Francis Brown, S. R. Driver, Charles A. Briggs (Oxford: At the Clarendon Press, 1907, reprinted with corrections 1972), p. 680,1.

alter for atonement for their souls because the soul or life is identified with the blood.<sup>9</sup>

This second purpose section in chapter 17 is teaching respect for life through respectful treatment of blood. It was of utmost importance for Israel to respect the life of all creatures, especially of man. As far back as Gen. 9:4-6 this principle had been set forth. The taking of a life is a serious matter, particularly human life, but here clearly animal life as well. According to Faley, "The shedding of blood, as an act of dominion over life itself, was the exercise of a divine prerogative and could not be viewed as legitimate unless the life was first restored to God" (that is, offered at the sanctuary).<sup>10</sup> Ultimately, the respect for the life, in relation to the atonement, prepared people for believing on the Servant of Yahweh, the sinless Mediator, who would give His life as the full and final atonement sacrifice (Isaiah 53). Thus, respect for the blood was respect for the life and the expression of a faith attitude toward the Creator, the Source of life, who is also the Redeemer, who sends the one whose life is given up as a substitute for all men through His violent death.

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<sup>9</sup> It is significant to note that the peoples of Mesopotamia and Ugarit did not attach ritual significance to the blood, according to de Vaux, nor did those of Egypt according to Kyle. However, nomadic Arabs possibly with some relationship to the Hebrew ancestors of the Israelites put some importance on the blood according to de Vaux. Roland de Vaux, *Ancient Israel* Paperback Edition, 1965, 2 vols. (New York: McGraw-Hill Book Company, 1961) 2:433, 440-1. Melvin Grove Kyle, *Moses and the Monuments* (Oberlin, Ohio: Bibliotheca Sacra Company, 1920), p. 270.

<sup>10</sup> Roland J. Faley, "Leviticus," in *The Jerome Biblical Commentary*, eds. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy, with Foreword by Augustin Cardinal Bea (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968), p. 78.

### Life Versus Death

Now this theme of life versus death is one of the most important themes in Leviticus (and the whole Bible!). It explains the basis for all the rules given in chapter 17. The first section on slaughter at the tabernacle was not just to eliminate idolatrous sacrifices, though that was important. It was also to teach the people a deep reverence toward God in the taking of any life. It reaffirmed respect for life, and connected it with Yahweh, so that no taking of life especially in sacrifice, was to be done in relation to any god but Yahweh.

In the second section of the chapter, as already discussed, the life is associated with the blood and so in respect for it, for its use in atonement and for God the Source, it was not to be eaten, but was to be used cultically. However, if an animal was killed in hunting, away from the tabernacle, the instruction was to cover it with dust, which Hertz says means to treat it reverently and give it burial as one would a dead body.<sup>11</sup> Finally, if an animal was found dead, eating it defiled a person, perhaps because of the association with a kind of irreverent death, but particularly one in which the blood was likely not to have drained properly.<sup>12</sup> Therefore, eating it would mean defilement by blood because of the mixing of life and death.<sup>13</sup>

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<sup>11</sup>Herz, The Pentateuch, p. 170.

<sup>12</sup>Wenham, Book of Leviticus, p. 246.

<sup>13</sup>Calum M. Carmichael, "A Common Element in Five Supposedly Disparate Laws" Vetus Testamentum 29 (April 1979):140.

Not only does this theme contrast physical life and death, but it also contrasts God's way of life, redeemed life restored to fellowship with Yahweh the Source, with the life apart from God, which is the way of the world and the way of death (the origin of which is described back in Genesis 3). Leviticus 1-16, which climaxes in the Day of Atonement, describes the way of access to or continuance in the life of fellowship with Yahweh (the principles of justification). One of the underlying principles in the laws of uncleanness is the avoidance of things associated with death.<sup>14</sup> This points to the spiritual principle that man's sinfulness leads to eternal death and must be cleansed and atoned for in order for him to go on living with Yahweh, the Holy God.

Chapter 17 establishes the principle of honoring the life given up through death (the pouring out of the blood) so that a deep appreciation will be developed and practiced for the atonement sacrifices. It is living so as to show one's appreciation for the relationship with Yahweh, and the means of it, which He has provided. Chapter 17, then, acts as a kind of transition to the instructions in chapters 18-27 of the further, daily manner of living the atoned-for-life in God's fellowship (the principles of sanctification). Chapter 18 begins to give the principles of holiness through which one may "live"(verse 5), that is, enjoy the fullness of life as it was meant to be in fellowship with Yahweh the Source (see page 73). In these chapters is "the

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<sup>14</sup>Gerhard von Rad, Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper & Brothers Publishers, 1962), 1:277-8.

genuine Israelite conception of life."<sup>15</sup> This is the God-directed expression of the soul or nephesh which is in accord with the character of Yahweh, the God of the covenant, who delivered His people from bondage in Egypt and now is sanctifying them. Faithfulness to Him finds its end in the blessings of a greatly prosperous life, according to chapter 26. (Other details of this theme will be discussed when these chapters are covered).

Likewise, chapter 26 stresses that rejection of the Lord will result in judgmental curses involving various intermediate stages of suffering ending in violent death. Opposing the instructions of God's way of life and living like the surrounding nations (Egypt and Canaan, 18:3), as 17:4,9,14,16, and chapter 20 show, brings the natural and judicial result--death. Such a person is to be "cut off" from fellowship with the community where God is present in covenant relationship. This amounts to the death penalty, both spiritually and physically (as in Genesis 3) and is applied to resident aliens as well as native Israelites. To disobey, in the shedding of blood, brought the "imputation" of blood, or the guilt of taking a life apart from God's authority and so the loss of one's life in the community of God. To eat the blood showed unbelief toward the Lord and the cult, and a breaking of the covenant, so that Yahweh "turned His face" (His favor) away from the person. Not to cleanse oneself after eating of an animal found dead was to "bear iniquity" and so to be unqualified to approach

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<sup>15</sup>Bentzen, Introduction to the Old Testament, vol 2, p. 17, quoted in L. E. Elliott-Binns, "Some Problems of the Holiness Code," Zeitschrift Fur Die Alttestamentliche Wissenschaft 67 (1955):26.

the Holy God. This theme of life versus death is very significant and will be discussed further, throughout this study.

### Other Important Themes

There is another closely related theme, almost another way of saying the same thing, which is the presence of Yahweh. This is specially manifest in the tabernacle, and therefore, that is the only place where sacrifices can be made "unto" Him, or "before" His "dwelling place" (the tabernacle, **מִשְׁכָּן**). It is the focal point of chapter 16, where the atonement is made in the very Holy of Holies. Further, in chapter 17 and elsewhere, the camp of Israel, in the midst of which Yahweh dwells, is contrasted with everything outside the camp--"the open field" (**בְּנֵי הַטָּהוֹר**)--where His presence is lacking and where offenders are sent, and where the goat-demons<sup>16</sup> are worshipped, and spiritual adultery is committed. Then, extending this concept of the camp to the Promised Land, chapter 18 says the land vomits out those who defile themselves and it, because of the principle that the unclean cannot be allowed in the presence of the Holy God.

Another theme which carries over from chapter 16 and is implied in all the three above is God's way--the only way--of atonement or salvation (that is, the sacrificial system). Only sacrifices made His way, in faith to Him, by His priests at the sanctuary where He is present, are acceptable. Anything else is a breach of the

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<sup>16</sup>See footnote 2, page 40.



covenant and is involved in a situation where ultimately no atonement is in effect. Not only must blood be used for atonement, but all blood must always be treated in the proper manner. If prohibited things are done, cleansing is necessary for restored fellowship.

Now there is one theme which characterizes chapters 18-26 but is not mentioned in chapter 17: "I am Yahweh," often with "who sanctifies you" or "who brought you out of Egypt." Because of this and other reasons, Moeller goes so far as to say: "In chapter 17 all the characteristic peculiarities of the Holiness Law are lacking."<sup>17</sup> However, Elliott-Binns claims that "practically all scholars" recognize chapters 17-26 as a "definite group."<sup>18</sup> I suggest the answer will be found somewhere in between. Actually, the theme that Yahweh is the true God and Israel must respond to Him accordingly is implied throughout chapter 17 in the commands He gave and the themes they teach. So also is implied the theme of holiness, or living in dedication to the holy God, along with the theme of the covenant relationship, by the commands and penalties for disobedience, and the idea of fellowship with Yahweh. Therefore, chapter 17 seems to be a transition between 1-16 and 18-27.

#### Some Alleged Contradictions

Some contradictions in content between Leviticus 17 and other parts of Leviticus and its Pentateuchal setting have been alleged and

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<sup>17</sup>Wilhelm Moeller, "Leviticus," in The International Standard Bible Encyclopaedia, 5 vols., ed. James Orr (Chicago: The Howard-Severance Co., 1950), 3:1871.

<sup>18</sup>Elliott-Binns, "Holiness Code," p. 26.

should be considered. The main one is the end made by Deut. 12:15-28 of the requirement of chapter 17 to bring all animals for slaughter to the tabernacle. The content of Leviticus 17 fits beautifully the given context of the wilderness journey by Israel from Egypt to Canaan, during which a "portable temple" or sanctuary tent was set up in the center of the camp, and to which the few animals slaughtered could easily be brought.<sup>19</sup> Then, the context for Deuteronomy, on the plains of Moab, anticipating the conquest of and settlement in the land, explains beautifully the rescinding of this restriction. It had served an educational purpose, but now would be impossible to keep. With its lack of explanation of the allowance being made, the Deuteronomy passage suggests that the knowledge of Leviticus 17 was assumed.

Now one might also see a problem with the use of **לְעוֹלָם** "forever," in 17:7 for a law which is changed forty years later. The easiest solution is that chosen by Murphy who says it is the offering of sacrifice no more to idols which is an everlasting statute, and the other details of animal slaughter vary with the circumstances of the people.<sup>20</sup> Another thought is that **לְעוֹלָם** should not be viewed as never ending or changing. It generally had the idea of indefinite

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<sup>19</sup>Few animals were slaughtered for food in the desert in order to retain the flocks for sacrifices and for future use. That is why the Lord provided Israel with manna and quail (see Harrison, Leviticus, an Introduction, p. 179).

<sup>20</sup>James G. Murphy, A Critical and Exegetical Commentary on the Book of Leviticus with a New Translation (Andover: Warren F. Draper, Publisher, 1872), p. 225.

future time,<sup>21</sup> and is used in contexts where it referred to the time up to a definite transitional event such as death (Deut. 15:17, Ps. 89:2), or divine intervention. Certainly, in context, Lev. 17:7 seems to have the same meaning of indefinite future as the other references within the covenant. But it should be noted that a changed situation of sin and God's intervention replaced the Old Covenant with the New in Christ and thereby changed (brought to completion and fulfillment) many such "forever" statutes. In fact, in Christ the old  $\alpha\iota\omega\nu$  or  $\text{עוֹלָם}$  passes away with its statutes. I believe the meaning of Lev. 17:7 is that the principles of anti-idolatry are eternal but the detailed legal, practical, applications were to be observed until Yahweh intervened and altered them, as He did in bringing Israel into the land, according to Deut. 12:15-22.

Thus, it really poses no contradiction, and is only a question for the critics who reconstruct the Pentateuch. They compose complicated theories with humorous conclusions as to how this passage came about. Paton is one such critic who sees an old law about slaughter as sacrifice mixed with a new one about the central sanctuary and thus having evolved into a problem since the Israelites around the time of the exile could not bring all animals for slaughter all the way to Jerusalem. He concludes that an editor solved the problem by adding the reference to "the camp," "and by this method made the law refer only to the time of the sojourn in the desert and removed the

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<sup>21</sup>Gesenius, Lexicon, p. 762.

application to the time of residence in the land."<sup>22</sup>(!)) It is amazing to me the circle these critics end up in.

Paton has called 17:8 and 22:25 on foreigners and sacrifices a contradiction and suggests that 17:8 is a gloss. But the text of 22:25 need not read as referring to foreigners offering sacrifices as 17:8 does. Rather, it more naturally reads as further prohibiting the use of any blemished animal--"of any of these"--which one might purchase from a resident foreigner.<sup>23</sup>

Having dealt with some suggested contradictions, there is also a noteworthy positive correlation between Leviticus 17 and the given context of the exodus from Egypt into the wilderness of Sinai. Since as mentioned earlier, the goat-demons may correspond to the worship of a goat god in Egypt, there is no need therefore to conjecture as Noth does such a cult as part of the idolatry destroyed by Josiah and later revived.<sup>24</sup> Also, Joshua 24:14 clearly calls for a putting away of gods which were served in Egypt. Such alleged evidence for a late date or for various sources can be read just as well in a manner supporting the given context of Leviticus.

#### Leviticus 18, 19, 20

Chapters 18, 19, and 20 will be treated as closely related to each other for reasons which were discussed in chapter I, and which thematic observation and analysis will further establish.

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<sup>22</sup>L. B. Paton, "The Original Form of Leviticus xvii-xix," Journal of Biblical Literature 16 (1897):39.

<sup>23</sup>Keil and Delitzsch, Pentateuch, 2:436; and Wenham, Book of Leviticus, pp. 295-6.

<sup>24</sup>Noth, Leviticus, p. 131.

## Content of Leviticus 18

An overview of the subjects in chapter 18 is: not doing the practices of Egypt and Canaan, but practicing Yahweh's statutes and ordinances; no sexual relations (marriage) with near-blood relations of one's own, of one's relatives, or of one's spouse; no sexual relations with a menstruous woman, with the wife of one's neighbor, with another man, or with animals; and placed before the last two, not giving one's seed to Molech (see Chapter I, footnote 22); finally, not defiling oneself as the nations have and not receiving judgment and being rejected from the land, but keeping Yahweh's statutes and ordinances.

There are introductory and concluding prohibitions and exhortations with reasons, and a main block of prohibitions against various sexual relations. The introduction and conclusion give both the negative and the positive commands but the introduction gives a positive reason and the conclusion gives a mostly negative one. The composition of the negative exhortations of the conclusion has somewhat a chiastic pattern: not becoming as the nations which are receiving judgment, what to do or not to do so as not to receive judgment, doing/not doing so as not to become like the nations. Thus, the principle of inclusion is used, beginning and ending the section with the idea of "becoming," or specifically of "defiling" oneself. This is summarized in Chart 9.

The composition of the body of material on sexual relations can be seen within the outline of the whole chapter, in Chart 10 at the end

STRUCTURE OF CONCLUSION TO LEVITICUS 18

- A. Not Becoming Like . . .
- B. Receiving
- C. Doing/Not Doing
- B. Not Receiving
- C. Doing/Not Doing
- A. Not Becoming Like . . .

Chart 9

of this chapter. The progression of the relationships listed is moving from parent to sibling to children (or grandchildren) and back again in the following order: mother, sister, granddaughter, stepsister, aunt, daughter-in-law, sister-in-law, stepdaughter and granddaughter, and wife's sister.

In this, pentads seem to dominate the structure. The first five are one's own near relatives. The next five are near-relatives of one's near-relatives. The next three are one's spouse. Then there are five other especially forbidden relations outside the family, if the last two are considered one category. Thus, there are definite indicators of structure in this chapter.

Content of Leviticus 19

The subjects of chapter 19 are much more diverse and more difficult to overview. The first two verses calling for holiness definitely act as an introduction and foundation for all the commands of this chapter. The next two verses may be part of this as well,

presenting the first three principles of holiness: reverence of parents, keeping the sabbaths, and rejection of idols. Then comes a few rules or principles for each of the following: sacrificing, harvesting, stealing, paying wages, treatment of deaf and blind, justice in court, slander, hatred, revenge, loving one's neighbor, breeding two kinds of animals, sowing two kinds of seed, wearing mixed materials, sex with a betrothed slave girl, fruit of new trees, eating blood, spiritism, customary cuttings and markings in one's body, harlotry of one's daughter, keeping sabbaths, reverencing the sanctuary, spiritism, honoring old age, treatment of resident foreigners, and justice in trade. How these have come to be in this order many have discussed and many more have ignored with the label "miscellaneous."

The first three commands in the introduction are right out of the Ten Commandments. Chart 11 gives the parallels between chapter 19 and the Ten Commandments.

Commandments 4, 3, and 1 which refer to duty toward God are emphasized by coming first in chapter 19. Duty toward man is dealt with but chapter 19 has only a general relationship to those commandments except the honesty one, number 8. Number 6 against adultery is lacking, except in a general relationship to verses 20 and 29, which is logical because chapters 18 and 20 so emphasize it. This suggests unity among the three chapters. Also, this harmonious repetition within the revelation of Sinai suggests a reemphasis on the basic covenant stipulations within a new approach and setting. Chapter 19 has the general appearance of a miniature covenant, beginning with some of the decalogue, then dealing with sacrifices,

## PARALLELS BETWEEN LEVITICUS 19 AND THE DECALOGUE

<u>Leviticus</u>	<u>Commandment #</u>	<u>Exodus 20</u>
18, 20	6	14
19:2	(1)	(2)
3a	4	12
3b	3	8-11
4a	1	3
4b	1	4-6
11a	7	15
11b	8	16
12a	2	7
13	(7-10)	(15-17)
15	(8)	(16)
16	8, (5)	16, (13)
17, 18	5, 8, 9, 10	13, 16, 17
20	(6)	(14)
29	(6)	(14)
30	3	8-11
32	4	12

Chart 11

then ordinances about relating to one another in the community, and further rules to teach and testify of the Lord's ways, ending with a concluding exhortation.

This emphasizes that the themes involved here are central to holiness which involves both divinely ordained horizontal and vertical relationships. As Julian Morgenstern suggested, chapter 19 is the



heart of the Holiness Code.<sup>25</sup> Not only does it refer to the Ten Commandments and act as a minicovenant, but it brings out many themes contained in Leviticus 17-26 and of Leviticus 1-16, 27. The following are themes in chapter 19 which are found elsewhere: Yahweh's requirements of Israel and doing them, Yahweh's work on behalf of Israel, idolatry, proper treatment of parents and all others including foreigners, keeping the sabbath, sacrifices carried out Yahweh's way, sexual sin, not eating the blood, not performing idolatrous disfigurement of one's body, and not profaning Yahweh's name.

After the initial commandments and sacrifice principles are groups of commands which are summarized here by principles observed to be common among them:

Verses 9, 10-- provision for the needy at harvest time

11-13--honesty in dealing with others

14--treatment of the helpless

15,16--justice in court

17,18--personal loving relations with others of one's  
countrymen

19--rules on mixtures

20-22--just compensation and atonement in the special case  
of violation of a betrothed slave girl

23-25--the first harvests of fruit trees and commitment  
to Yahweh

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<sup>25</sup>Julian Morgenstern, "The Decalogue of the Holiness Code," Hebrew Union College Annual 26 (1955):1.

26-32--idolatrous practices and dedication to Yahweh

33,34--treatment of foreigners

35,36--honesty and justice in trade

The groups of laws in the first half of the chapter seem to suggest a progression. It goes from selfish withholding, to stealing and dishonesty, to taking advantage of others in daily life and then in court, to a general attitude of hate towards another.

Chapter 19 seems to divide formally and thematically into two halves after verse 18 with the climactic "thou shalt love thy neighbor as thyself." The second half begins with "you shall keep my statutes," and ends with "you shall observe all my statutes," demonstrating inclusion. The two halves have parallel thematic structures. Verses 3-8 present holiness as a life of attitudes and actions which are or which show worship of Yahweh and total separation or dedication to Him. Then verses 9-18 demonstrate this dedication or holiness in God's kind of treatment of other people (mainly fellow "Israelites"). The same two categories explain the material in the second half, only the first is made up of several practical ways one demonstrates the principles of worship and separation unto Yahweh. Also the second point goes beyond Israelites to emphasize loving treatment of foreigners. Chart 12 at the end of this chapter gives an outline for chapter 19. Note that the halves of the chapter are designated Part 1 and Part 2. Also verses 3 and 4, though they are foundational and could be part of the introduction, are here categorized as part of the first main division.

## Content of Leviticus 20

The subjects of chapter 20 are:

Verses 1-5--penalty for giving one's seed to Molech

6--penalty for turning to spiritists

7,8--exhortation on holiness

9 --penalty for cursing one's parents

10-21--penalties for sexual sins

22-26--exhortations on being holy unto Yahweh and

inheriting the land

27--punishment of spiritists

The outline, as seen in Chart 13 at the end of this chapter brings out the pattern of things to be punished: idolatry, sexual sin, idolatry. These two categories can also be described as practices opposed to the intimate, loyal, relationship which Yahweh would have with man and has planned for people to have within their families. At the two transitions between the main divisions are exhortations to holiness which almost seem like a misplaced introduction and conclusion, especially since there are no others. The second one does act much more strongly as a conclusion because only one verse remains after it. In whatever way one explains the unusual structure here, there definitely is progression of thought, balance, and harmony involved. An observation that can be made here is that sexual sin is discussed in between passages on idolatry suggesting that the structure is establishing a relationship between the principles involved in sexual sin and idolatry. This will be expanded in the next chapter as part of the conclusions.

Further Observations on the Structure  
Of Leviticus 18, 19, 20

Having considered the basic structure and outline of these chapters, some important observations can be made. The introduction to chapter 18 seems to introduce all three chapters and the penalties and promises of chapter 20 serve to conclude all three. This basic form along with all the apodictic style of these chapters suggest the covenant pattern.<sup>26</sup> The introduction reminds one of the beginning of the "Covenant Code" in Exodus (19:5, 20:2) and the conclusion is like the blessings and curses at the end of a covenant (Deuteronomy 28). But there is also support for linking it with the ancient Near Eastern law code (or "collection") framework, instead of the covenant-treaty pattern, according to Clark,<sup>27</sup> MacKenzie also says

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<sup>26</sup> Apodictic laws are rare in ancient documents, "but excellent parallels to the biblical prohibitions have been found in the Hittite vassal treaties of the latter part of the second millennium B.C.," according to Samuel Greengus in "Law in the Old Testament," The Interpreter's Dictionary of the Bible, Supplementary Volume, gen. ed. Keith Crim (Nashville: Abingdon, 1976), P. 535. And de Vaux says: "The ancient legal codes of Israel do in fact read like the clauses of such a treaty." Israel, vol. 1, p. 146. George Mendenhall goes so far as to say of the "Covenant Code" of Exodus 21-23, which is similar to Leviticus 17-26: "Since it exhibits just that mixture of case law and apodictic law (technique and policy respectively) which we find in covenants from the Hittite sources, and in Mesopotamian codes as well, any study which assumes that it is a later artificial composition from originally independent literary sources may be assigned rather to rational ingenuity than to historical fact." Law and Covenant in Israel and the Ancient Near East (Pittsburgh: The Biblical Colloquium, 1955), p. 14.

<sup>27</sup> W. Malcolm Clark, "Law," Old Testament Form Criticism, ed. John Hayes, (San Antonio: Trinity University Press, 1974), p. 122, also Harrison, Leviticus, an Introduction, p. 184.

that what form of Egyptian law has been found was in apodictic terms.<sup>28</sup> I prefer, therefore, to take a position similar to K. A. Kitchen's position that the Old Testament presents a pure form of neither one. Rather, the "literary origins of the Sinai Covenant's formulation . . . is the happy confluence of law and treaty in their most developed second millennium forms."<sup>29</sup> I believe that, as is seen in Deuteronomy, there is not one formal covenant given for the Pentateuchal material attributed to the Sinai revelation, but there are several blocks of material, several successive "revelations," each of which is presented in a general covenant pattern, yet including elements of the law code pattern. This is logical to me because of the fact of so many ancient documents now known which follow some variation of the covenant pattern, and because of Mendenhall's statement that the covenant form "is by its very nature an international form,"<sup>30</sup>

This suggests to me that, just as many forms of communication today will take a basic pattern common and practical to our culture, such as the Introduction--Three Points--Conclusion pattern, so ancient writers could have purposely put much of their material in the general,

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<sup>28</sup>R. A. F. MacKenzie, "The Formal Aspect of Ancient Near Eastern Law," The Seed of Wisdom, ed. W. S. McCullough (Toronto: University of Toronto Press, 1964), p. 39.

<sup>29</sup>K. A. Kitchen, The Bible in Its World: The Bible & Archaeology Today, (Downers Grove, Illinois: InterVarsity Press, 1977), p. 83.

<sup>30</sup>Mendenhall, Law and Covenant, p. 28.

covenant-treaty form, because it was the most natural and effective way for them to communicate in that day. Whenever a public discourse was given such as a sermon it was natural to couch it in covenant language and format.

Each of the three chapters bear some resemblance to the covenant form, but they do more so as a group when read together. I view each as written with the general form in mind, but the three written together with a definite unifying use of this form, and the three fitting into the whole book of Leviticus using the general form, and finally fitting into the whole revelation of Sinai using this form, chapter 26 being the climax with the concluding blessings and curses to the covenant begun in Exodus 20. Thus, I see each distinct block of material, such as each of these three chapters, as closely associated in origin and intent with the rest of the material, yet perhaps coming in successive discourses. Then, they were written down in the present form to convey what God had spoken to Israel at, and through their experiences around, Sinai.

The use of repetition or inclusion in these chapters is interesting. As has been observed, chapter 18 begins in much the same way that it ends, verse 24 picking up the idea of verse 3, and verse 30 repeating it in conclusion. Chapter 19 uses repetition between the first half and the last ten verses as seen in Chart 14 following verses 29-37 in order.

This suggests organization in the structure of the chapter in order to emphasize these points which demonstrate holiness, and to

REPETITION IN LEVITICUS 19			
Verses			
2 be holy	3b keep sabbaths	4 turn not to idols	3a reverence parents
29 profane not	30 keep sabbaths reverence sanctuary	31 turn not to spiritists	32 honor elderly
11 not to maltreat neighbor	17 love neighbor	15 no un-righteous judgment	19 keep statutes
33 not to maltreat alien	34 love alien	35 no un-righteous judgment	37 keep statutes

Chart 14

open and close this chapter. By repetition and the climactic use of the waw-perfect the emphasis falls on fearing God and loving others.

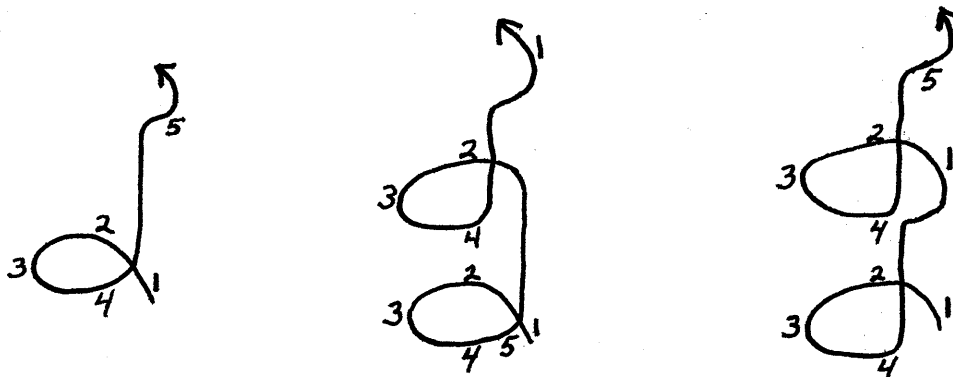
Then, chapter 20 picks up on an important point out of 18, Molech worship, and moves to three subjects from chapter 19: spiritists, holiness, and respect for parents. Then it moves to the same main body of material as 18, and ends (except for the last verse) similar to 18 as already noted, but emphasizes the concept of holiness from 19.

Repetition or inclusion within 20 occurs clearly between verse 6 and the last verse, 27. This suggests as noted earlier, that the introduction seems to come in verses 6-8.

There is important use made of repetition of themes in each of these chapters, though not in the same way. All three demonstrate some of the pattern and spiral effect discussed for Leviticus 17 earlier in this chapter. Chapter 18 only generally relates to one cycle of

1) proscription, 2) penalty, 3) explanation, 4) further point, 5) repetition-conclusion. But it repeats step four several times with its list of prohibitions. Chapter 19 does a similar thing, but goes through two cycles before stopping on step one of a third cycle, repeating it several times (verses 23-27). Chapter 20 goes through two cycles in the two opening paragraphs which generally follow the pattern, and then the rest of the material keeps repeating step four. With all the repetition of apodictic, and some casuistic laws the symmetry found in chapter 17 is not present and the spiral effect is not as strong. It can be depicted by the following diagrams:

Spiral Patterns in Leviticus 18, 19, 20



The numbers are the points of the pattern (see above)

It seems that chapter 19 is the closest to chapter 17 in the aspect of having a kind of hanging ending, beginning what could be seen as a new cycle. This perhaps suggests that chapter 19 is intended to be a more diverse or complex list of laws, with more of an open-endedness, than chapters 18 and 20, which are more self-contained units, and are more limited in subject matter. As a miniature covenant



or a broader law collection on the theme of holiness, chapter 19 leaves the impression that the specific applications of Yahweh's holiness for Israel are many more than the laws given here, and that these are really only some important examples.

### Integration of These Chapters

As Chart 7 shows, there is much common vocabulary among the three chapters, including: statutes and ordinances (מִשְׁפָּטִים חֻקֹּת), sojourner (גֵּר), neighbor (רֵעַ), make unclean (טָמֵא), profane (קָדָשׁ), land of Egypt, wickedness (זָמָה), abomination (תְּנוּעָה), do (עָשָׂה), parents (אָב, אִמָּה), and I am YHWH. Between 18 and 19 there is very little which is not in 20. Between 19 and 20 there are these common terms: sanctuary (מִקְדָּשׁ), play the harlot (זָנָה), eat (אָכַל), bear--iniquity or sin (נָשָׂא), the name of Yahweh (שֵׁם), holy (קָדָשׁ), sanctify (קִדְּשׁ), honor age (קִדְּרָה), turn not to (אֶל-תִּפְּנֵי), burning (שָׂרַף), necromancer and familiar spirits (יִדְּעֹנִי, אֹב), curse (קָלַל), put to death (יָמוּת and קָמִית), Finally between 18 and 20 there is much common vocabulary: uncover (גָּלַה), nakedness (עֶרְוָה), near relative (שֹׁאֵר), confusion (תְּבִלָּה), Molech (מֹלֶךְ), vomit (קִיא), and the various family relations within which sex is prohibited. This and the whole of Chart 7 show that chapters 18, 19, and 20 are closely related in subject matter and yet are also well-integrated into chapters 17-26, while all are integrated with Leviticus 1-16 and 27.

### Major Themes

Now the major themes of these chapters must be discussed. The beginning of chapter 18 sets forth the overall theme for these chapters as well as all of chapters 18-26, and perhaps the whole revelation at Sinai: to do, practice, keep, walk in, and live by, Yahweh's statutes and ordinances, His prescribed rules and decisions, and not those of the land of Egypt or Canaan. The result is true, prosperous living as Yahweh intended it to be, in covenant relationship with Him.<sup>31</sup>

### Life Versus Death

Here is one of the strongest references to the theme of life versus death in Leviticus, and suggests that holiness is the way of true life. Disobedience and idolatry, which make unclean the doer and the land, and profane Yahweh's name, bring death. The land rejects the agents of death by "vomiting" the people out of it (which graphically describes how the holy, living, God cannot tolerate sin in His presence and so the result is death). He will "cut off" those who defile themselves

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<sup>31</sup>Concerning the interpretation of this crucial verse, 18:5, Walter C. Kaiser in Toward an Old Testament Theology, (Grand Rapids: Zondervan, 1978), p. 111, says:

The 'if' "was a condition, in this context, to Israel's distinctive position among all the peoples of the earth, to her mediatorial role and her status as a holy nation. In short, it could qualify, hamper, or negate Israel's experience of sanctification and ministry to others; but it hardly could effect her election, salvation, or present and future inheritance of the ancient promise. . . . She must obey God's voice and heed His covenant, not 'in order to' (lema'am--purpose clause) live and have things go well for her, but 'with the result that' (lema'an--result clause) she will experience authentic living and things going well for her (Deut. 5:33).

J. R. Porter also says, "Keeping the divine commandments brings prosperity and success which is what the Hebrews primarily understood by life," in Leviticus, the Cambridge Bible Commentary, (Cambridge: Cambridge University Press, 1976), p. 143.

(18:36). Chapter 20 declares God's certain death penalty for specific areas of transgression.

Chapter 19 emphasizes holiness but the instructions imply that this theme of life versus death is an integral part of the theme of holiness. The eating of the peace-offering before the third day probably involves the idea of putrification and decay as something to be avoided as being opposed to the life-giving holy God. The commands concerning treatment of one's neighbor teach concern for his well-being, for the preservation of his life, especially of the needy, the disadvantaged, and the foreigner. This is summed up in love, while the opposite, hate, leads to murder.

The instructions which show principles of worship and separation unto Yahweh also show a respect for life. He made all living things by kinds and so Israel is not to mix animals or seed. This and the prohibition of mixing clothing material teach the principle that God's life cannot be mixed (by marriage or any conduct) with the way of life of the other, unbelieving nations, which is really a form of death.

Respect is shown for the life and rights of a slave girl as a person, and yet since she was not free, there is a distinction made in the penalty. She did not have free life so defiling her does not call for death. However, it is a form of adultery and required atonement for sin and financial compensation.<sup>32</sup>

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<sup>32</sup>Wenham, Book of Leviticus, p. 270.

Dedication of first-fruits is an act of appreciation of Yahweh the source and sustainer of life. The result of not eating the fruit for four years is more "life" or increased production of life-sustaining food.

The idolatrous practices explicitly and implicitly involve death. Some are rites for the dead. Others involve communicating with spirits of the dead of the evil spirit realm, and unnaturally treating one's body.

Finally, honoring the elderly is respecting long life, and the wisdom that goes with it, as well as respecting the fact that one's progenitors represent the life-giving nature and the authority of God.

The death penalties given in chapter 20 and the penalty of childlessness--not being able to reproduce one's life--emphasize this theme. The conclusion of chapter 20 with its repetition of the condemnation of spiritists, calling for the death penalty for them, is fitting in the light of this theme because such communing with the realm opposed to the holy, living God is itself tied to death and must receive its final outcome in physical (and eternal) death. The earthly penalty of physical death must be carried out by the people of God in order to impress upon them the fact that the opposite of living by Yahweh's law is dying by His judgment. The opposite of true life is true death. Thus, eternal death is usually included by implication.

#### Anti-idolatry

In discussing this theme of life and death, several other important interrelated themes have been brought out. As in chapter 17, anti-idolatry is emphasized. The phrase "practices of Egypt and

Canaan" implies this. It is known from archaeology that the baser sexual practices opposed in chapters 18 and 20 were literally part of temple worship in Canaan and Egypt.<sup>33</sup> The word abomination (אֲבִלָּהּ), in the Pentateuch, is most often used of practices with idolatrous associations.

The reference to idolatry in verse 21 of chapter 18 seems to stand out as a key to the purpose of the chapter. By condemning the idolatry of giving one's seed to Molech here in the midst of sexual offences, the implication is conveyed that the latter uses of one's "seed" are also idolatrous and break the covenant relationship with Yahweh. They do so by their association with the idolatrous sins of the nations, by the acts themselves opposing the male-female relationship ordained for man by Yahweh, and by showing the opposite of His faithfulness in the most intimate of relationships.

Chapter 20 continues this emphasis by beginning on this theme of Molech idolatry and going on to divination, calling them both harlotry in relation to Yahweh. Then the penalties for the sexual offences are listed implying the reverse emphasis of chapter 18, that idolatry is like sexual sin; it is spiritual harlotry. The chapter ends with a strong condemnation of idolatry.

Chapter 19 explicitly teaches the anti-idolatry theme in verse four and goes on to call for practices which show worship of Yahweh, and to condemn idolatrous practices in verses 26-31. It is in the latter context that keeping the sabbath and reverencing the sanctuary

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<sup>33</sup>Harrison, Leviticus, an Introduction, p. 191, 192.

are reemphasized, thereby connecting those exhortations with the anti-idolatry theme.

### Sexual Sin

Running along with the anti-idolatry theme and making up the heart of the content of chapters 18 and 20 is "uncovering of the nakedness," illicitly. This expression "is a synonym for sexual intercourse particularly for relationships that cannot be regarded as genuine marriages."<sup>34</sup> Near or close relatives are "people who are consanguineous to the first and second degree," in modern genetics.<sup>35</sup> A person is prohibited from having sexual relations with and marrying any member of his immediate family or with their immediate family, including his spouse's family. Such relations are opposed to God's revealed intention for the family.

Sexual relations involve passing the "seed" of life, and so in respect for life and Yahweh its source, this act is treated with great respect. Otherwise, one is using his seed idolatrously, like sacrificing his child to Molech. And, at the height of such abuses, are homosexuality and bestiality, listed last, just after Molech worship in chapter 18. But, perhaps surprisingly, listed with these two and the other serious sexual offences in chapter 20:10-16, which list begins with adultery, is taking a woman and her mother both as wives. They are to be burnt for this. By this, the seriousness before God of the proscription of sexual relations with near-relatives is emphasized.

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<sup>34</sup>Harrison, Leviticus, an Introduction, p. 186.

<sup>35</sup>Wenham, The Book of Leviticus, p. 254.

### Holiness and Sanctification

The theme of the holiness of Yahweh has given chapters 17-26 its name as the so-called Holiness Code. This actually is not explicit until chapter 19, which has been called the "heart of the Holiness Code,"<sup>36</sup> where the command is given "you shall be holy for I Yahweh your God am holy." This is implied in chapter 18 which prefaces the chapter with "I am Yahweh your God," refers to profaning the name of God in verse 21, and closes with "that you defile not yourselves therein, I am Yahweh your God."

The concept of separation unto Yahweh from all that is opposed to Him is implied in various of the regulations, especially those against mixtures in Lev. 19:19. Idolatry profanes and defiles, including the holy name of Yahweh and His sanctuary (20:3). Chapter 20:7, 8 says the people are to sanctify themselves and that Yahweh is sanctifying them. The fourfold use of "to make a distinction or clear separation" (בִּדְּלָה) in 20:24-27 and the concluding repetition of 19:2 "you shall be holy . . . ," in 20:26 firmly establish this theme of Yahweh's holiness as the source and motivation for Israel's holiness, which then involves all the other themes in these chapters.

A sub-theme of this is seen in the verbs and adjectives for clean (טָהוֹר, טָהַר) and unclean (טָמֵא), the noun uncleanness (טִמְאָה), and the word abomination (תּוֹעֵבָה). The concept

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<sup>36</sup> Morgenstern, "The Decalogue of the Holiness Code,"  
p. 1.

of clean-unclean is emphasized throughout Leviticus, and refers to purity, normality,<sup>37</sup> and fitness to approach the presence of Yahweh. Many of the prohibitions in these chapters give defilement as the reason. The opposite of Yahweh's holiness is uncleanness.

#### Other Themes

Often found in context with this theme is that of the land. It is the place where Yahweh is bringing Israel to dwell, inherit, possess, and enjoy His prosperity and blessings as His people. It is therefore connected with the promise to Abraham and Moses, here not mentioned but assumed. The land is defiled and will be cleansed as the nations are cast out, or "vomited" out. But it can be defiled by Israel, too, if they lifewise sin. It could be that because Yahweh dwells among his people, the sanctuary also represents the whole land. Both are to be revered as the place where His presence is manifested. With this, they are several times reminded that they were brought by Yahweh out of another land--Egypt, where they were in bondage.

The revelation of the nature of Yahweh as the true God is behind the instructions of chapters 18, 19 and 20, as well as all of Leviticus. As they are called to obedience, it is emphasized repeatedly by the statements "I am Yahweh . . ." Such a statement begins chapter 18 and is used to divide chapter 19 into distinct units. Chapter 20 uses it one verse before the end. As Childs says, "The laws of

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<sup>37</sup>Wenham, Book of Leviticus, p. 20.



Leviticus are grounded in the being of God who is the sole measure of holiness."<sup>38</sup> Therefore, to go against these laws is to directly oppose the person and will of Yahweh and to commit idolatry by obeying a god or person or principle other than Him. The refrain, I am Yahweh your God, continually calls Israel to maintain their covenant relationship with Yahweh which He already established with them at Sinai, according to Exodus 19-34. The character of Yahweh is behind all the themes.

### True Worship

This leads to the theme of the true worship of and the proper response to the true God, Yahweh. He alone is the source of life, the savior, and the restorer to the fullness of life in relationship with Him. All appreciation for life must be focused on Him. Various prescribed ways of showing this appreciation must be followed, according to chapter 19. True worship involves keeping His statutes. This involves proper treatment of other people. Fearing or worshipfully obeying God means not oppressing or taking advantage of the weak or helpless (Lev. 19:13, 14), as well as showing honor and respect for the elderly (Lev. 19:32). True worship of Yahweh also means treating His name as holy, and treating the sanctuary with great reverence as an awesome place because of God's presence there (Lev. 19:30, 20:3).

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<sup>38</sup>Brevard S. Childs, Introduction to the Old Testament as Scripture (Philadelphia: Fortress Press, 1979), p. 185.

As just mentioned, deep reverential honor of one's parents issuing in obedience is called for at the beginning of chapters 19 and 20. This points to a theme of respect for authority. And one's proper sexual relationship with his parents is specified in chapters 18 and 20.

Along with this there is the sign ordained by God by which His people demonstrate their total loyalty to Him--keeping His sabbaths. The importance of this in relation to the covenant is taught elsewhere (Ex. 31:12-17) but here just making this response is emphasized (Lev. 19:3, 30).

#### The Covenant

This then brings the discussion to the last major theme I have observed here--the covenant and its corollary promise of reward and punishment, blessing and curse, and here mainly the latter. The word covenant is not used in these chapters. But as shown already it is assumed, especially by the language of Yahweh as the God of Israel and Israel as His people. Furthermore, the giving of these laws as stipulations with penalties of the relationship between God and Israel parallels the ancient Near Eastern Hittite treaties between a king and his vassals.

Thus, the thematic make-up of these chapters strongly suggests that they are unified with each other, as well as with the rest of Leviticus 17-26 and of the whole book. Each chapter also has its own definite structure which is built around these themes so that they are independent and yet well integrated.

Leviticus 21-26

## Contents

The progression of subjects covered in chapters 21-26 is:

- 21) Sanctification of the priests; including ways of becoming unclean to be avoided, and blemishes which disqualify from approaching to offer the sacrifices to Yahweh;
- 22) Sanctification of the offerings, including profane ways of handling to be avoided, blemishes which disqualify them from being accepted by Yahweh, and some time factors in regard to offerings;
- 23) Sanctification of set feast times,<sup>39</sup> including the sabbaths, and the spring and fall feasts, in order;
- 24) The keeping of the lamp and most holy offering of the twelve bread cakes in the holy place before Yahweh continually, and then the account of the man who blasphemed the name of Yahweh;
- 25) Sanctification of the seventh and the fiftieth years as sabbaths for the land and deliverance for slaves, including the principles of nonpermanent sale of land and servitude of slaves;
- 26) Sanctification of the covenant laws--exhortation by means of promising blessings or curses, including conditional blessings, curses, and promises.

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<sup>39</sup>The word used in 23:2 is מִן (min) and refers to an appointed time or season which Yahweh set for His people to meet with Him in holy convocation and celebration of a feast often associated with harvest or seasonal events. See Wenham, Book of Leviticus, pp. 300-301.

### Structure and Harmony

The outlines based on the above as well as on the formal indicators of structure are given at the end of this chapter in Charts 15-20. These chapters, like 17-20, demonstrate thematic harmony and structure.

#### Leviticus 21 and 22

Chapter 21 contains a simple sequence from becoming unclean or disqualified to approach Yahweh to a state of disqualification, and from priest to high priest under becoming unclean. This is clearly parallel to and sequential with chapter 22 which has the same two subjects in sequence, but deals with offerings or holy things rather than priests.

A key word in the structure and harmony of these two chapters is "profane"  $\text{חָלַל}$ . The verb occurs six times and the adjective twice in chapter 21, and the verb four times in chapter 22. The priest is not to profane himself, his seed, the name or sanctuary of his God, and he is not to marry a profaned woman. His daughter also is not to profane herself and him through harlotry. The pattern of occurrences in both chapters is given in Chart 21 indicating a basic progression in 21:1-15 and a definite chiasm in chapter 22. From this chart the focal point of chapter 21 seems to be verse 8, "You will sanctify him."

Thus, these two chapters are thematically distinct yet closely linked together. The transition between them is the thematic and formal association of the priest profaning Yahweh's sanctuaries to the treatment of the holy things profaning Yahweh's holy name. The latter

USE OF PROFANE, **קִדַּשׁ**, IN LEVITICUS 21 AND 22

Not . . .

21:1-15

:4 to profane himself

:6 profane the name of God

:7 marry one profaned

:8 [You will sanctify him]

:9 if the daughter profanes herself  
she profanes him

:12 profane the sanctuary of God

:14 marry one profaned

:15 profane his seed

21:16-24

:23 profane my sanctuaries

22:1-32

:2 profane my holy name

:9 profane the holy things

:15 profane the holy things

:32 profane my holy name

Chart 21

idea is first found in 21:6. The theme of approaching or bringing something to Yahweh runs throughout these two chapters.

Though these two chapters make a unit, they are also well-integrated with the rest of Leviticus as the vocabulary Chart 7 shows. The connection with Chapter 20 seems to be through the idea of holiness. In 20:25, 26 Israel is told to make a distinction between clean and unclean. Then in 21:2-4 the priests are told not to become unclean or profane themselves. Also, according to 10:8-11 it is the priest's job to make a distinction between holy and profane, clean and unclean.

There may be a progression of thought from holy people (20:26), to spiritists or "unholy"mediators (20:27), and then to priests or holy mediators (21:1, 6). The transition from chapter 22 to 23 seems to be from holy things or offerings to holy days, and from time factors in regard to offerings to times of sacred gatherings.

The strongest vocabulary-thematic links within 17-26 are sanctification, clean-unclean, and holiness of the sanctuary, "I am Yahweh," and acceptance,  $\text{קִדְּשׁ}$ ,  $\text{קִדְּשׁ}$ . The latter and especially clean and unclean tie chapters 21 and 22 to the whole of Leviticus. However, this is not a ritualistic emphasis. Rather, as Haran points out, the point of view is the daily needs and "everyday affairs of the Israelite community and individual. . . . Even the laws concerning the priests are dealt with in H from the point of view of everyday life of the priests as 'citizen,'"<sup>40</sup> This then is another testimony to the unity of Leviticus 17-26.

One other characteristic of chapter 22 which links it to 17-20 and 24 is the modified use of the general pattern observed in chapter 17 and shown in Chart 5, here including: prohibition, penalty, two further prohibitions, penalty and explanation.

#### Leviticus 23 and 24

Chapter 23 is definitely a unit in itself because it encompasses all the material on the set feast times. The progression is simply the order of the calendar from the spring feasts to the fall ones. But

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<sup>40</sup>Menahem Haran, "Holiness Code" in Encyclopaedia Judaica, 16 vols., (Jerusalem: The Macmillan Company, 1971), 8:821.

there are some interesting points to be observed. Under each season three observances are discussed, the first being the briefest and the last the longest.<sup>41</sup> Actually, there are only two spring feasts but a separate discussion is included in between them of the offering of the first fruits of the harvest during the Feast of Unleavened Bread. At the end of the spring feasts is the law concerning leaving gleanings for the poor and foreigner, just as in 19:9. Then at the end of the fall feasts is given a concluding summary of the offerings, for all the feasts.

However, following that summary the chapter ends with a further discussion of the Feast of Booths. I believe this corresponds to the introduction which dealt with the sabbath, thus giving good symmetry to the chapter. My explanation for this is that the principles of the sabbath are foundational for all the feasts,<sup>42</sup> such as gathering for a holy purpose, worshipping and offering to Yahweh, and resting from labor in dedication to Yahweh the creator and redeemer, all of which are aspects of the function of the sabbath as a sign of the covenant (Ex. 31:12-17). Likewise, I think the aspects of the Feast of Booths which conclude the chapter point to important attitudes which concern all of the feasts such as: solemn rest at the beginning and end; rejoicing before Yahweh; and making known again among themselves that Yahweh delivered them from Egypt. Also, the emphasis on the

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<sup>41</sup>The brevity of the discussion of the Passover is logically explained by its thorough treatment previously in Exodus.

<sup>42</sup>Wenham, Book of Leviticus, p. 301, referring to Keil, Biblical Archaeology, pp. 469-482.

number seven in verses 39-42 reminds one of the sabbath itself and its basic principles, and perhaps thereby concludes the chapter with inclusion. The pattern of the chapter is laid out in Chart 22.

The method of summarizing and then going back to a previous subject for the final conclusion is found elsewhere in Leviticus. Chapter 20 clearly demonstrated this. In fact, a pattern of alternation seems to be followed on a broad scale in Leviticus, as will be discussed later.

Chapter 24 is constructed in two halves. The first half is on the holy places in the tabernacle and has two parts, on the lamp and the bread cakes. The other half could be treated as totally separate material since it describes an historical incident. However, it does not have an introductory formula until after the event is described when Yahweh is giving his answer. I believe it fits well with the preceding material of chapter 24 as an historical correlation and contrast to these holiness instructions. Chart 23 takes the facets of the account in verses 10-23 and correlates them with principles found in verses 1-9.

The first of the two important points of contrast is the impurity of the man and his act of blasphemy of the holy name of Yahweh, with the purity of the materials in the holy place, the continual light shining there, and the bread offering as most holy. Secondly, there is the contrast of the continuity emphasized in verses 1-9 and the covenant fellowship, with the broken relationship and the death penalty of 10-23. Perhaps a third contrast is between the light and bread as life from Yahweh with the death of one who blasphemes Him, the



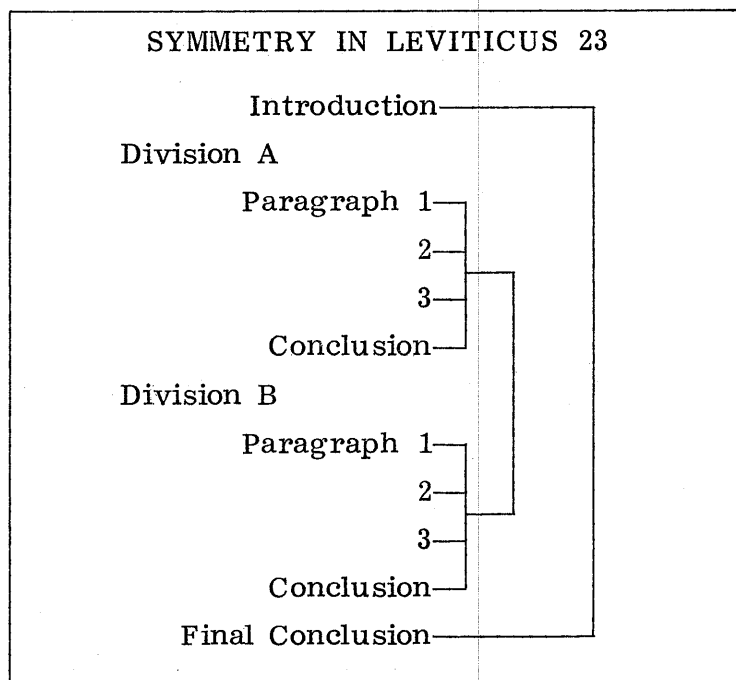


Chart 22

POINTS OF CORRELATION AND CONTRAST BETWEEN LEVITICUS 24:1-9 AND 24:10-23	
1-9	10-23
pure olive oil, lampstand, table and frankincense (2, 4, 6, 7)	mixed marriage
setting of worship and peace	fight
before Yahweh, a memorial, a most holy offering to Yahweh (3, 4, 7, 9)	blaspheming, cursing the Name, put in ward
command to bring, set in order (2, 8)	Moses receives the law from Yahweh
light, bread, memorial, before Yahweh continually, everlasting covenant (2, 3, 4, 7, 8, 9)	death penalty by stoning out- side the camp, the law of just punishments including death for murder
a statute forever (3, 9)	one law for home-born and foreigners

Chart 23

source of life. This material gives a climactic emphasis to the theme of holiness in 17-26, and Wenham even says, "This little incident epitomizes the whole of Leviticus."<sup>43</sup>

As noted earlier, 24:15-23 seems to follow one cycle of the pattern for prohibitions found in chapter 17, shown in Chart 5. A further note on the structure of this part of chapter 24 comes from Wenham. He says:

This incident of blasphemy provided an occasion to spell out some of the cardinal principles of biblical law in a short digression, vv. 16-22. These verses are carefully arranged in a concentric pattern called a palistrophe.

A	resident alien and native Israelite	16
B	takes a man's life	17
C	takes an animal's life	18
D	whatever he did, must be done to him	19
D'	whatever . . . must be done to him	20
C'	kills an animal	21a
B'	kills a man	21b
A'	resident alien and native Israelite	22 <sup>44</sup>

### Leviticus 25

Chapter 25, then, has one of the more abrupt transitions, actually picking up the theme of chapter 23 and bringing the symbol of the covenant relationship--the sabbath--to a real climax. The chapter itself discusses the sabbaths for the land, first the sabbatical year then the Jubilee. Related to the Jubilee are the discussions of not selling the land indefinitely and the servitude of slaves. These also give the climax of horizontal applications of the covenant relationship, in which fellow-Israelites are set free from their debts, inheritances restored, and thus families protected in the Promise.

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<sup>43</sup>Ibid., p. 50.

<sup>44</sup>Ibid., pp. 311-12.

The first division of chapter 25 on the sabbath years for the land contains themes found in the rest of the chapter and in chapters 17-27. They are: the sabbath rest for the land; liberty for all inhabitants and returning of property to the original owners; prohibitions of maltreatment of Israelite brethren; fearing God, keeping His laws, and the Lord commanding a blessing. Then, in the second division on the sale of the land the point is that the land belongs to Yahweh. Various situations of property ownership are logically worked through. Finally, on slavery of fellow-Israelites the last three subdivisions close with the refrain, "you will not rule over them with harshness," and twice is put forth the idea that the people of Israel are Yahweh's servants.

#### Leviticus 26

The transition from chapter 25 to 26 is fairly smooth, with no introductory formula for chapter 26, though there is a brief conclusion to chapter 25 in verse 55. The opening three commands are appropriate because as the Lord's servants, Israel must demonstrate their exclusive loyalty to Yahweh and his covenant by avoiding idolatry, keeping His sabbaths, and reverencing His sanctuaries, as well as doing all His commands. In fact, these three can be seen as summarizing all the laws of Leviticus: idolatry--chapters 17-20, sabbaths--chapters 23, 25, sanctuary--chapters 1-16, 21, 22, 24 (and 17 perhaps mixes all three).

The rest of the material on the blessings and curses is a climactic treatment of the vertical relationship of the covenant which follows from the climax of the horizontal covenant applications in chapter 25. The observance of the Jubilee is the ultimate demonstration of

the covenant relationship.<sup>45</sup> A section of chapter 25, verses 18-22, definitely leads into the blessings of chapter 26 which are the ultimate goal of the covenant, summed up in 26:12. "I will walk among you and be your God and you will be my people." And chapter 26 in verses 34, 35, and 43 picks up the theme of a sabbath rest for the land from chapter 25. Thus, these two chapters are closely related. Inclusion seems to be used between chapter 18 and chapter 26 because both speak of the land Yahweh gave Israel and being removed from it if they sin and rebel against the covenant.

The internal structure of chapter 26 is blessings (1-13), curses (14-41a), and restoration (41b-45), with a kind of introductory summary of the covenant commands, and brief concluding statement. The general pattern can be stated in terms of positive, negative, positive promises. The progression of the blessings is: food productivity, safety and peace, victory over enemies, general prosperity, and the presence of Yahweh. The curses are divided into five cycles and each is intended to bring repentance and turning to obedience, and so end the judgment. The progression of cycles is: 1) sickness and enemy harassment (14-17); 2) broken productivity and strength (18-20); 3) plagues and desolation by wild animals (21-22); 4) death by sword, pestilence, and famine (23-26); 5) extreme famine, destruction of idols, cities, and sanctuaries, desolation of the land, scattering and perishing among the nations, extreme fear and wasting away of the survivors.

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<sup>45</sup>See Robert North, Sociology of the Biblical Jubilee, *Analecta Biblica: Investigationes Scientifica in Res Biblicas* 4 (Rome: Pontifical Biblical Institute, 1954), for an excellent detailed study of the Jubilee.

A key term in chapter 26 bringing out the main divisions of thought is the covenant, which receives the following actions of Yahweh or the people: establishing, breaking, avenging, and remembering.

#### Interrelationships Among the Chapters

As stated earlier, chapter 27 gives the spiral effect to the whole set of chapters 18-26 because it follows the climax and conclusion of chapter 26, and acts as the beginning of a new cycle of laws. Chapter 27 can be seen as beginning a third cycle of a simple, general sequence in Leviticus of offerings, uncleanness, atonement. Chart 24 shows this possible pattern as a further demonstration of the spiral effect. Another possibility is the pattern of chapter 17 being used for 18-27 as in Chart 25.

This brings the discussion to another related and important effect observable among chapters 17-27, that is the pattern of alternation mentioned earlier as being used in chapters 20 and 23. In fact, this pattern can be traced on a large scale from the beginning of Leviticus. Chapters 1-3 are on the burnt, grain, and peace offerings. Chapter 4 mainly on the sin offering and 5:1-6:7 the trespass offering. Then 6:8-18 picks up the burnt and grain offerings again, 6:24-30 the sin offering, 7:1-10 the trespass offering, and 7:11-37 the peace offering. The latter is out of order, probably having something to do with the additional material it treats. That includes a reference to not eating the blood which is later treated in detail in chapter 17. Also, 6:19-23 concerns the priests' consecration, which is then carried out in chapter 8.

### A BASIC SUBJECT PATTERN IN LEVITICUS

1. Offerings	1-10
2. Uncleanness	10-15
3. Atonement	16
1. Offerings	17
2. Uncleanness	18-22
3. Atonement	23-26
1. Offerings	27

Chart 24

### GENERAL THEMATIC PATTERN USED IN LEVITICUS 17 APPLIED TO 18-27

Prohibition/command	18, 19
Penalty and reason	20
Further instructions	21-25
Summary and reasons	26
Next cycle of instructions	27

Chart 25

Chapter 9 is the account of making sacrifices for all the people climaxing the discussion of offerings and anticipating the day of atonement account in chapter 16, which also refers to the events of chapter 10. After the sin and death of Nadab and Abihu in chapter 10, there is discussion of the priests' portions of the offerings which was discussed earlier in 7:35-36.

An important passage on making a distinction between clean and unclean is given in 10:8-11, which, in context with the death of the two priests, finds its anticipation in 7:19-21. Furthermore, 10:8-11

acts as an introduction to the material in chapters 11-15. The theme of clean and unclean is echoed in chapters 17, 19, 24, and 27. But it is a strong element in 18 and 20-22, along with the only other reference to "making a distinction," יָדַע, besides 10:10 and 11:47 coming in 20:25. The focus on clean and unclean is found then in chapters 11, 13, and 15, while the focus on the accomplishment of cleansing and making atonement is found in 12, 14, and 16. Chapter 17 also picks up an aspect of the theme of atonement as does 23, and 19 echoes it. This alternating pattern, described by subjects, is: chapter 11, clean and unclean animals; 12, purification of women; 13, clean and unclean skin conditions; 14, cleansing of leprosy; 15, ceremonial uncleanness; and 16, the day of atonement.

Thus, chapter 1-7 and 11-16 demonstrate a pattern of alternation or picking up of a theme previously but not immediately dealt with. Chapters 1-7 do this in the pattern of ABCDE, ABFDEC. However, chapters 11-16 have the pattern of ABABAB. Besides these more prominent patterns, there are other thematic connections among the chapters which could be noted. As for the historical section covered by chapters 8-10, the material of the first seven chapters climaxes there and the themes of the next six emerge from there. At the end of this chapter a full chart of these relationships will be given (Chart 26)

Chapter 17 as has been shown, can be viewed as transitional between 1-16 and 18-26. It has strong ties to 16 and even to the uncleanness theme of 15. It also begins the strong anti-idolatry theme of 18-26 and has ties with all the chapters, as the vocabulary

Chart 7 has shown. Chapter 18 on the other hand picks up no strong theme from chapter 16, though it does pick up the general themes of uncleanness and defiling oneself. Chapters 18 and 20 are strongly related thematically and structurally, whereas 19 is much different and is related in style to chapters 17 and 21, comparing 17:1-5 with 19:5, 19:2 with 21:6, 8, and 19:22-29 with 21:1-9, 15.

This alternating pattern continues but not so strongly, as chapter 22:1-16 picks up the idea of unclean again, found in chapter 20, and profaning Yahweh's name in 20:3 is related to 22:32. The general theme of offering a peace offering for acceptance is found in 19:5. The reference to profaning Yahweh's name may also link chapter 22 to 24. Two other possible links are the idea of the holy things of 22:1-16 and 24:1-9, and the contrast of blemish in 22:17-24 with purity in 24:1-4. It may be that 24:2 can be seen as continuing the "commandments" of 22:31 concerning the worship at the tabernacle. The only links between 21 and 23 are the idea of coming to offer before Yahweh and perhaps of eating the bread of God.

However, chapter 23 is strongly linked to 25 by the idea of sabbath. Chapter 24 could be connected to 26 by the word covenant (24:8) and the idea of punishing sin, which goes back to chapter 20 as well, and way back to 10. Of course, 26 climaxes many key themes and would seem to conclude the book, and even the revelation at Sinai. Yet true to the spiral or alternating patterns, another section follows.

Chapter 27 is definitely linked to all of Leviticus through its formal and thematic characteristics, as is noted in Chart 7. It follows the same pattern as the other sections and ends with a conclusion



to the commandments at Sinai as does 26, and which are referred to at the beginning of 25. It has further links with 25 of references to the Jubilee, and the subjects of persons, property, selling and redeeming. It follows 26 naturally as vows follow a call to commitment which also contains the promise of the alternatives.<sup>46</sup> The idea of things and people being dedicated or sanctified to Yahweh fits chapter 26 and the theme of holiness in all the rest of Leviticus 17-26. Other links are the references to tithe of fruit trees, 27:30-33 with 19:23-25; and putting to death, 27:29 with chapters 20 and 24. The whole subject of vows finds anticipation in 22:17-25, and the general setting of the sanctuary and the priests fits all of Leviticus. Again Chart 26 gives the general pattern of these main relationships among the chapters of Leviticus,

### Themes

#### Holiness

Many of the themes found in chapters 21-26 have been touched upon in dealing with the structure and interrelationships of the chapters. The main theme, as seen in the outlines, is sanctification or holiness. This theme implied in chapters 1-18 is set forth in 19, carried through strongly in 21-24, 27, and implied in 25 and 26. Yahweh is holy and everything associated with Him must be treated as holy, particularly His name, His sanctuary, and His sabbaths. Sanctification of persons and things is necessary so that they may approach the holy God present in the tabernacle.

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<sup>46</sup>See Joshua 24:14-28.

The prohibition of profaning the Lord or people and things associated with Him is a strong theme in chapter 21. A related theme is clean-unclean. Uncleanness can be intrinsic or temporarily contracted. A sub-theme of this is virginity. The priest cannot become unclean for a sister unless she is a virgin. He may not marry a harlot because she is profane, and the high priest can only marry a virgin. Also the daughter of a priest profanes him if she becomes a harlot. This teaches the importance of purity and fidelity in one's relationship to Yahweh. This idea of purity is also underlying the requirements for pure materials in the tabernacle, and for unblemished sacrificial animals and priests. Only the whole, the complete, the healthy, may approach Yahweh the perfect creator. Holiness is here associated with wholeness. Anything not functioning as God made it is not "normal" but unclean and cannot be associated with the presence of Yahweh.<sup>47</sup>

#### Approaching Yahweh

The theme of holiness definitely overlaps with or includes the themes of true worship of the true God Yahweh and His way of atonement. This is brought out by the theme of approaching Yahweh and finding acceptance, in chapters 21 and 22. Involved in this are the concepts of offering sacrifices to Him, a prominent theme earlier in Leviticus; eating and rejoicing before Him, and fulfilling vows to Him (chapter 27). This then takes in the idea of His presence among His sanctified people, a theme perhaps partly underlying chapter 24 and strongly brought out in chapter 26.

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<sup>47</sup>Wenham, Book of Leviticus, p. 23, 24.

This brings the thought progression to the sabbath and the feasts of chapter 23 which are holy times of worship, rest, and dedication to Yahweh, before His presence at the tabernacle. The sabbath and feasts remind and instruct concerning the gracious acts of Yahweh in fulfilling His covenant with His people. They then point to the theme in these chapters which is second to holiness and perhaps another way of describing it--the theme of the covenant relationship.

### The Covenant

Chapters 24 and 25 pick up the thought of the covenant, 24 perhaps climaxing the vertical attitude of it, and 25 giving the climactic horizontal applications. Chapter 25 instructs on the proper treatment of one's covenant brethren and on the attitude and procedure concerning the ownership of the promised land they would occupy. A sub-theme here is redemption, or freedom from slavery.

The climax of this theme and most others is in chapter 26. There the covenant, if kept, brings great blessings, but if broken, brings increasingly severe curses. Yet God also promises to have a remnant. God will have a people among whom He dwells. Those who repent and turn to Him will be among His people. And a sub-theme here is the land as the place of His presence and the fulfillment of His covenant so that breaking the covenant ultimately ends in scattering out from the land in order that it enjoy "compensation for the years of release which the Israelites did not observe,"<sup>48</sup> and for all their sin and unfaithfulness.

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<sup>48</sup>Hertz, p. 300.

### Life Versus Death

All of these themes have been found in chapters 17-20. One last theme which was emphasized earlier, is not as strong here, but which has been especially meaningful to me is that of respect for life versus death because God is the source and redeemer of life. As 18:5 says, true life is only through living Yahweh's way. Sanctification, obedience to the covenant, purity, true worship all involve this theme of God's life versus the world's death. Unclean and profane things involve some aspect of death and cannot come into Yahweh's presence. The sabbath acknowledges God and not one's labors as the source of daily bread, the basic sustenance of life. The feasts celebrate the harvests, the new year, and the atonement behind which is Yahweh the source, sustainer, and savior of life. The light and bread in the holy place represent the same truth. Blaspheming and opposing the true God can only mean death because the source of life has been rejected. The life of the God who has redeemed His people from bondage working in His people will fulfill the Jubilee. Finally, the alternatives of life and death for keeping the covenant of Yahweh bring this theme to a fitting climax.

Chapter 27 picks up this theme perhaps in the idea of lives dedicated to Yahweh (verse 2) and ending with the tithe of the life-sustaining produce Yahweh has supplied for them. More strongly evident is the theme of holiness and sanctification of one's gifts to Yahweh. Also present is the concept of only coming to or giving to God in God's way, fulfilling one's vows according to His directions.

## Chart 6

## OUTLINE OF LEVITICUS 17

Yahweh spoke to Moses to speak to Aaron, his sons, and all Israel concerning:

- I. Slaughter and the Tent of Meeting (1-7)
  - A. All slaughter at the Tent of Meeting
    - 1. Slaughter
      - a) In camp
      - b) Out of camp
    - 2. Bringing to the Tent of Meeting
      - a) To offer to Yahweh
      - b) To offer before His tabernacle
  - B. Penalty for doing otherwise
    - 1. Blood imputed to him
    - 2. Cut off from among His people
  - C. Purpose
    - 1. To bring sacrifices done in the open field to Yahweh
    - 2. To bring sacrifices to the priest at the tabernacle to offer as peace offerings
    - 3. For the priest to sprinkle the blood on the altar
    - 4. And for the priest to burn the fat for a sweet savor
  - D. Further point (also part of the purpose) that they shall no more play the harlot and sacrifice to the he-goats
  - E. Conclusion: "This shall be a statute forever"
- II. Respect for the Blood (8-16)
  - A. (Repeat) All sacrifices to the tent of meeting or be cut off
  - B. Anyone who eats blood
    - 1. Yahweh will set His face against him
    - 2. Yahweh will cut him off
  - C. Reason
    - 1. The life is in the blood
    - 2. It is given on the altar for atonement
  - D. Repeat of the command not to eat blood, with extension to resident aliens
  - E. Animals taken in hunting
    - 1. Pour out the blood
    - 2. Cover the blood with dust
  - F. Repeat of the reason that the life is the blood and the command not to eat or be cut off
  - G. Eating of animals found dead
    - 1. Wash and bathe and be unclean until evening
    - 2. If does not wash, will bear iniquity

	Yahweh's command	Outside the camp	Tent of meeting	Tabernacle	Cut off	Slaughter	Offering	Sacrifice	Peace Offering	Burnt Offering	Sweet savor
Chapters 1-16	1-16*	4-16*	1-16*	8, 15	7	1-9* 14, 16	1-16*	3,4,7 9, 10	3-10*	1-16*	1-8
Chapter 17	2	3	4-6 9	4	4, 9	3	4	5,7 8	5	8	6
Chapter 18					29						
Chapter 19					8			5, 6	5		
Chapter 20					17 18						
Chapter 21							6, 8, 17, 21				
Chapter 22	31				3	28	18, 27	21, 29	21		
Chapter 23					29		8, 14	19, 37	19	12, 18 37	13, 18
Chapter 24	2, 23	14, 23					7, 9				
Chapter 25	21										
Chapter 26	3, 14 15			11	22, 30						31
Chapter 27	34						9, 11				

\*passim

[illegible]

Bear iniquity	I am YHWW your God	Ordinances	Egypt	Canaan	Nations	Practice, do	Lie with	Uncover nakedness	Near kin	Brother	Fellow-Countryman	Wickedness	The name (of Yahweh)
5, 7, 10, 16	11		11	14			15			7, 10, 16	6		
16													
25	2*	4, 5, 26	3	3	24, 28	3-5 27, 30	22	6*	6, 12, 13	14, 16	20	17	21
8, 17	2*	37	34, 36			15, 37	20			17	11, 15 17	29	12
19, 20	7, 24	22			23	8, 22, 23	11	11*	19	21		14	3
	8, 12, 15, 23								2	2, 10			6
9, 16	33		33			31	4						2, 32
	22, 43		43										
15	22	22									19		11, 1
	17, 38	18	38, 42, 55	38	44	18			49	14*	14, 15 17		
39	1, 12, 45	15, 43 46	13, 45		33, 38 45	3, 15				37			



Abomination	Confusion	Molech	Seed	Vomit	Congregation	Holy	Holy thing	Fear	Honor parents	Keep sabbaths	Turn not to (idols)	Acceptance
			15		4,8-10 16	6,7,10 11, 16	4-8, 10, 12,14,16			16		1, 7
22-30*	23	21	20, 21	25, 28								
			20		2	2	8, 24	3, 14, 30, 32	3, 32	3, 30	4, 31	5, 7
13	12	2-5	2-4	22		7, 26	3		9		6	
			15			6-8	6, 22		2			
			4, 13				2*					19-29*
							2*			3*		11
					14, 16	9				8		
							12	17, 43		2*		
								2		2, 34, 35, 43	1	34, 41 43
								3*				

Chart 7

## OCCURRENCES OF SIGNIFICANT WORDS AND PHRASES IN LEVITICUS 17-26

Burn	Harvesting	Oppress	Poor	Laborer	Neighbor	Love	Sanctuary	Spiritists	Revenge	Redeemed	Forgiveness	Trees, fruit	Yield, increase
4,6-10, 13, 16		5					12, 16				4,5,6		
6	9	13,33	10	13	13, 16, 18	18, 34	30	31	18	20	22	23-25	25
14					10		3	6, 27					
9							12, 23						
				10									
	10, 22		22									40	39
	5, 11	14, 17			6, 40, 50, 53							19	3*
							2, 31		25			4, 20	
										27, 29		30	

[illegible]

Bread of God	Consecrated	Blemish	Approach God	Fifth	Vows	Seven	Be your God	Holy Convocation	Solemn rest	Fifty	Afflict soul	Rest	Rejoice
3	8,9 16		9,16	5,6	7	4,8, 12-16			16		16		

8,17, 21,22	10	17*	17,18										
25	20*	3	14	18,21 23	27	33							
17,18				38	6*		2,36	3*	16	27,29, 32	32	40	
7	19,20												
				8	38		4,5	10			2		
				18*	12,45						6,34 35		
		13*	2						3,16				



Levites

Rule over

Pursue

Multiply you

Reject

Enemies

Chastise

Walk contrary

Confess

Remember

5, 16

32 43, 46  
53

17 7, 8, 17 9 15, 43, 7\* 18, 28 21\* 40 42, 45  
36, 37 44

## Chart 10

## OUTLINE OF LEVITICUS 18

And Yahweh spoke to Moses to speak to Israel:

- I. Introduction: I am Yahweh Your God (1-5)
  - A. Do not do the practices of Egypt and Canaan
  - B. Keep my statutes and ordinances
  - C. If one keeps them he shall live by them
- II. Forbidden Sexual Relations (6-23)
  - A. With near-relatives (6-18)
    - 1. Of one's own
      - a) Mother
      - b) Stepmother
      - c) Sister or half-sister
      - d) Granddaughter
      - e) Stepsister
    - 2. Of one's near relatives
      - a) By blood
        - (1) Father's sister
        - (2) Mother's sister
      - b) By marriage
        - (1) Uncle's wife
        - (2) Son's wife
        - (3) Brother's wife
    - 3. Of one's spouse
      - a) Daughter
      - b) Granddaughter
      - c) Sister
  - B. Other relations (19-23)
    - 1. Menstruous woman
    - 2. Neighbor's wife
    - 3. One's seed to Molech
    - 4. Another male
    - 5. Neither man nor woman with an animal
- III. Conclusion (24-30)
  - A. Do not defile yourself in any of these things (24, 25).
    - 1. Because the nations have
    - 2. The land has become unclean
    - 3. I will visit its iniquities on it
    - 4. The land will vomit up its inhabitants
  - B. You shall keep my statutes and ordinances and not do these abominations (26-29)
    - 1. Because the people of the land have done all these
    - 2. Because the land has become unclean

3. So that the land will not vomit you up as it will certainly do to the nation before you
  4. Because all who do these shall be cut off
- C. You shall keep my charge (30)
1. In order not to do any of these customs
  2. In order not to become unclean



## Chart 12

## OUTLINE OF LEVITICUS 19

And Yahweh spoke to Moses to speak to the congregation of Israel and say:

Introduction (verses 1, 2): "Ye shall be Holy; for I Yahweh your God am Holy"

## Part 1

- I. Attitudes and actions of worship and separation unto Yahweh (3-8)
  - A. Fearing parents and keeping Yahweh's sabbaths (3)
  - B. Not turning to idols or making metal images (4)
  - C. Acceptable eating of peace-offerings (5-8)
    1. To be eaten on first or second day (6)
    2. To be burnt on the third day (6)
    3. If eaten on third day (7-8)
      - a) It is an abomination and not accepted (7)
      - b) The person bears his iniquity and shall be cut off from his people (8)
      - c) The reason is he profaned the holy thing of Yahweh (8)
- II. Yahweh's kind of treatment of others (particularly fellow Israelites) (9-18)
  - A. Provision for the needy from one's harvest (9-10)
    1. Not to reap to the corners or glean the harvest (9)
    2. Not to glean the vineyard or gather fallen fruit (10)
  - B. Honesty in dealings with others (11-12)
    1. Not stealing (11)
    2. Not lying (11)
    3. Not swearing falsely by Yahweh's name--it profanes it (12)
  - C. Treatment of those one could take advantage of (13,14)
    1. Not oppressing or robbing one's neighbor (13)
    2. Not holding a laborer's wages overnight (13)
    3. Not cursing the deaf (14)
    4. Not putting a stumbling block before the blind (14)
  - D. Justice in court (15, 16)
    1. Not showing respect of persons, poor or rich (15)
    2. Not slandering (16)
    3. Not contributing to the death of an innocent person (16)
  - E. Loving one's neighbor (17, 18)
    1. Not hating a brother (fellow-countryman) (17)
    2. Reproving a fellow-countryman and not becoming guilty (17)
    3. Not taking revenge (18)
    4. Not holding a grudge (18)
    5. Loving one's neighbor as oneself (18)

## Part 2--Keep my statutes (19)

## III. Practices which demonstrate the principles of worship and separation unto Yahweh (19-32)

## A. Rules on mixtures (19)

1. Not breeding two kinds of cattle
2. Not sowing two kinds of seed
3. Not wearing two kinds of cloth

## B. Just compensation for sex with a betrothed slave girl (20-22)

1. Compensation for economic damage (20)
2. Not death because she was not free (20)
3. Trespass offering to Yahweh for the man's sin (21, 22)
  - a) He will bring a ram to the tent of meeting (21)
  - b) The priest will make atonement (22)
  - c) His sin will be forgiven (22)

## C. The first harvests of fruit trees and commitment to Yahweh (23-25)

1. Fruit considered uncircumcized and not eaten for three years (23)
2. Fourth year, fruit considered holy for praises to Yahweh (24)
3. Fifth year, fruit to be eaten (25)
4. The result--increased yield (25)

## D. Idolatrous practices and dedication to and reverence for Yahweh (26-32)

1. Not eating blood (26)
2. Not practicing divination or soothsaying (26)
3. Not making cuttings or markings (27, 28)
  - a) Rounding the hair and beard (27)
  - b) Cutting the flesh for the dead (28)
  - c) Marking the flesh (28)
4. Not making one's daughter a harlot (29)
  - a) Profaning her
  - b) Lest the land be full of sexual wickedness
5. Keeping His sabbaths and reverencing His sanctuary (30)
6. Not turning to spiritists and becoming unclean (31)
7. Honoring the elderly and fearing God (32)

## IV. Yahweh's kind of treatment of others (particularly foreigners) (33-36)

- A. Not oppressing resident foreigners (33)
- B. Treating resident foreigners as natives and loving them (34)
- C. Righteousness in trade (as well as court) (35, 36)
  1. In weights
  2. In capacities

Conclusion (37): Keep my statutes and ordinances and do them.

## Chart 13

## OUTLINE OF LEVITICUS 20

The Introduction is combined with point I.

- I. Punishment of idolatry (1-6)
  - A. Giving one's seed to Molech (1-5)
    1. The people to stone him to death (2)
    2. Yahweh to cut him off (3)
      - a) For defiling His sanctuary
      - b) For profaning His name
    3. Yahweh to cut him off if the people do not, along with all others who play the harlot (4, 5)
  - B. Turning to spiritists (6)
    1. Playing the harlot after them
    2. To be cut off by Yahweh
- II. Exhortation to holiness (7, 8)
  - A. Sanctify yourselves and be holy for I am Yahweh your God (7)
  - B. Keep my statutes and do them--I am Yahweh who sanctifies you (8)
- III. Punishment of sins against divinely ordained family relationships (9-21)
  - A. Sins explicitly requiring the death penalty by the community (9-16)
    1. Cursing parents
    2. Adultery with neighbor's wife
    3. Sex with father's wife
    4. Sex with daughter-in-law
    5. Sex with another male
    6. Taking a wife and her mother (to be burnt)
    7. Sex with an animal
      - a) Both men and women
      - b) Animal to die too
  - B. Sins to be left for God to punish (17-21)
    1. Seeing the nakedness of one's sister--they will be cut off in the sight of the people and he will bear his iniquity (17)
    2. Sex with a menstruous woman--they will be cut off from their people (18)
    3. Sex with mother's or father's sister--they will bear iniquity (19)
    4. Sex with uncle's wife--they will die childless (20)
    5. Sex with brother's wife--they will be childless (21)
- IV. Exhortation to holiness, and promises (22-26)
  - A. Keep my statutes and ordinances and the land will not vomit you

- B. Walk not in the customs of the nation which I cast out before you (23)
    - 1. They have done all these things
    - 2. I abhorred them
  - C. I will give you the land to possess it (24)
  - D. I have distinguished you from the peoples (24) . . . to be mine (26)
  - E. You shall distinguish between the clean and unclean creatures (25)
  - F. You shall be holy for I Yahweh am holy (26)
- V. Punishment of idolatrous spiritists by stoning (27)

Chart 15

LEVITICUS 21  
SANCTIFICATION OF PRIESTS

- I. Ways of becoming unclean to be avoided (1-15)
  - A. Acts of priests (1-7)
    - 1. Preparation of the dead
    - 2. Bodily mourning rites
    - 3. Summary
    - 4. Marriage--not to a harlot or divorcee
  - B. Summary and sin of priests' daughters
  - C. Acts of the high priest (10-15)
    - 1. Mourning rites
    - 2. Preparation of the dead
    - 3. Leaving the sanctuary
    - 4. Marriage only to virgins
- II. Blemishes which disqualify from approaching to offer to Yahweh (16-24)
  - A. Blemishes listed (19-20)
  - B. Disqualifications described (21-23)

Chart 16

LEVITICUS 22  
SANCTIFICATION OF OFFERINGS

- I. Profane ways of treatment to be avoided (1-16)
  - A. General command (2)
  - B. Uncleannesses of men which disqualify from eating the holy things (3-9)
  - C. People whose conditions disqualify from eating the holy things (10-13)
  - D. Accidental eating (14)
  - E. Conclusion (15, 16)
- II. Blemishes which disqualify offerings from being accepted by Yahweh (17-25)
  - A. Required perfection (17-21)
  - B. List of blemishes and what it can and cannot be used for (22-24)
  - C. Not from foreigners either (25)
- III. Some time factors in regard to offerings (26-30)
  - A. A newborn must be 8 days old before it is offered
  - B. Do not leave the thanksgiving offering till the next day
- IV. Conclusion (31-33)

Chart 17

LEVITICUS 23  
SANCTIFICATION OF SEASONAL FEASTS

- I. Introduction--the Sabbath (1-4)
- II. Spring feasts (5-22)
  - A. Passover and Unleavened Bread (5-8)
  - B. First fruits of the harvest (9-14)
  - C. Feast of Weeks (15-21)
  - D. Consideration of the poor in harvesting (22)
- III. Fall feasts (23-36)
  - A. Feast of Trumpets (23-25)
  - B. Day of Atonement (26-32)
  - C. Feast of Booths (33-36)
- IV. Conclusion (37-44)
  - A. Summary (37, 38)
  - B. Feast of Booths as summary (39-43)
  - C. Conclusion (44)

## Chart 18

## LEVITICUS 24

THE HOLY PLACE, THE MOST HOLY OFFERING, AND THE LAMP,  
CONTINUALLY BEFORE YAHWEH, AND BLASPHEMY OF THE NAME

- I. In the Holy Place, continually before Yahweh (1-9)
  - A. Set in order the lamp with pure olive oil continually before Yahweh (1-4)
  - B. Set the Most Holy fire-offering of the twelve bread cakes continually before Yahweh (5-9)
- II. Incident of Blasphemy of the Name of Yahweh (10-23)
  - A. The Incident
    - 1. Fight
    - 2. Cursed the Name
    - 3. Brought to Moses
    - 4. Mother's name
  - B. Yahweh's Instruction (13-22)
    - 1. Command to stone him (13, 14)
    - 2. Same penalty for all blasphemers (15, 16)
    - 3. Penalties for causing injuries (17-21)
      - a) death of man (17)
      - b) death of an animal (18)
      - c) blemish in a man (19)
      - d) legal principle (20, 21)
  - C. Conclusion (22, 23)

Chart 19

LEVITICUS 25  
SANCTIFICATION OF YEARS, SABBATHS FOR THE LAND

- I. The Sabbath for the Land (1-22)
  - A. The Sabbatical Year (1-7)
  - B. The Jubilee Year (8-22)
    - 1. Set up
    - 2. Obligations
    - 3. Warnings
    - 4. Exhortation
    - 5. Explanation
- II. Not selling the land (23-34)
  - A. A man with no kinsman-redeemer (23)
  - B. City dweller (29)
  - C. Levitical cities (32)
- III. Instructions on slaves (35-55)
  - A. Helping a brother, charging no interest (35-38)
  - B. A brother serving another (39-43)
  - C. Contrast with slaves (44-46)
  - D. A brother redeemed from a foreigner, and consideration of the Jubilee (47-55)



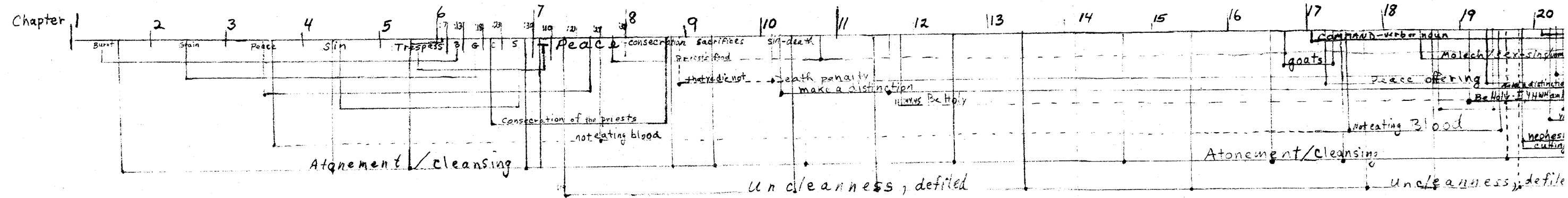
## Chart 20

LEVITICUS 26  
SANCTIFICATION OF THE COVENANT--BLESSINGS AND CURSES

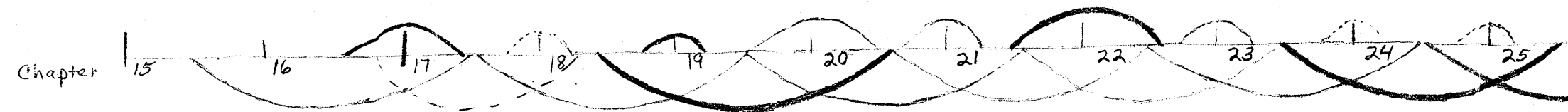
- I. Introduction--summation of the covenant commands (1-2)
  - A. No idolatry
  - B. Keep His Sabbaths
  - C. Reverence His sanctuaries
- II. Conditional blessings (3-13)
  - A. Condition (3)
  - B. Blessings (4-13)
- III. Conditional Curses (14-39)
  - A. Condition and First Cycle of curses (14-17)
  - B. Condition and Second Cycle (18-20)
  - C. Condition and Third Cycle (21-22)
  - D. Condition and Fourth Cycle (23-26)
  - E. Condition and Fifth Cycle (27-33)
  - F. Rest for the Land and the state of the remnant (34-39)
- IV. Conditional promise (40-45)
  - A. Condition of confession (40, 41)
  - B. Remembering the land (42, 43)
  - C. Not rejecting or forgetting the covenant (44, 45)
- V. Conclusion (46)

Chart 26

## RELATIONSHIPS AMONG THE CHAPTERS OF LEVITICUS



## VISUAL SUMMARY OF LEVITICUS 17-26



### CHAPTER III

#### CONCLUSIONS CONCERNING UNITY, PURPOSE AND THE AUTHENTICITY OF LEVITICUS 17-26

##### Leviticus 17

Some conclusions have already become obvious in the course of making observations on the text, especially relating to thematic unity and structure. However, here, all the observations will be synthesized (though, not repeated). Again, the order of reasoning as stated in the Introduction is as follows: from formal and thematic indications of structure within 17-26, and harmony within Leviticus, to conclusions on unity and purpose in these chapters, and then concerning their authenticity.

From formal and thematic analysis of chapter 17, the structure given in the outline (Chart 6) was determined. The chapter is thus divided into two main divisions by transitional clauses. Along with a psychological progression of thought, a definite pattern can be observed (as given in Chart 5). This is (1) proscribed action, (2) penalty, (3) purpose, (4) further prohibition or instruction, and (5) summary repetition of the main point. Because the pattern is used twice and ends at the beginning of what could have begun a third cycle, a kind of spiral can be observed. There is definite casuistic form throughout with the tone of covenant stipulations. All of this indicates definite structure and unity in the chapter.

The following themes moving throughout the chapter further indicate internal unity: anti-idolatry, life versus death, the presence of the Lord, and God's way of atonement. The content is uniform in the basic setting projected. No real contradictions occur and no passages were observed to be foreign to the structure or flow of thought.

The conclusions from this are several. Unity and structure are present in chapter 17. Studied carefully, the present form can be seen to be from one controlling mind<sup>1</sup> (one human through whom God worked), whom the text claims was Moses. A thorough look at the evidence opposes the idea of a committee or of consecutive editors producing this chapter. This material seems to have been written in order to give further instructions or applications to be followed in relation to the regulations already given for the sacrifices and worship. The emphasis falls on the assured penalty for the one who disobeys, and on the explanations of purpose. Especially dealt with is the concept of the identifying of the life with the blood. The absence of this emphasis on blood among other peoples points to the divine inspiration of this material.<sup>2</sup> The purpose is to establish the theme of life versus death

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<sup>1</sup>Now, this refers to the present written text so that one must conclude that the one person behind the text either wrote with his own literary creativity (albeit divinely inspired), or he spoke creatively and was recorded verbatim by transcribers. The point is the text is so constructed that it testifies to single authorship, though there may have been secondary agents involved in the actual writing of it. This does not mean that all the material originated at the time of the recording of it in this present form.

<sup>2</sup>Melvin Grove Kyle, Moses and the Monuments (Oberlin, Ohio: Bibliotheca Sacra Company, 1920), p. 271.

and God's way of atonement--substituting a life for a life. By respecting the blood they learned to respect the life. As already discussed, establishing all the themes present here is an important purpose of the writer.

It all points to what will be continued in the other chapters--the concern for the "everyday affairs of the Israelite community and individual."<sup>3</sup> The true worship of Yahweh affects the worshipper's daily life and calls him to conform all of his life to the revealed principles of God. This is the concept of holiness. It also shows that such legal material was not haphazardly collected but was very theologically motivated in its composition. The structure used is natural to the writer's mental processes as well as helpful for the memory of all who receive it.

Concerning the relationship of chapter 17 to the rest of Leviticus, formal and structural analysis has shown that it fits very well. The historical setting of the whole book and the Pentateuch, of the exodus from Egypt and ensuing revelation at Sinai in preparation for an expected entry into Canaan, is compatible with the addressees, the terms, and all the content of chapter 17. There are some strong points of a close relationship with Egypt in the second millennium B.C. There are even significant formal links to the historical passages of Leviticus. By the principles of association of words, phrases, and concepts, there are definite connections between 17 and 16, and 17 and 18. Various

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<sup>3</sup>Menahem Haran, "Holiness Code," Encyclopaedia Judaica, 16 vols. (Jerusalem: The Macmillan Company, 1971) 8:821.

themes strengthen the continuity between 17 and each of the two adjoining chapters, as well as with all the rest of Leviticus, especially the themes of the cult. The latter suggests that 17 is closer to chapter 16 than to 18-26. But the explanations of purpose and the major themes of anti-idolatry and the necessity of living God's way characterize it with 18-26. The conclusion is that chapter 17 shows continuity with all of Leviticus, which suggests unity for the whole book. Its purpose seems to be as a transition between 16 and 18. It beautifully weaves together the themes of both. Most proponents of two separate codes in Leviticus begin the second with 17. Therefore, its strong ties to 1-16 break down this idea of a strong division and suggest rather only a shift in focus and purpose from 16 to 18, from foundation to further application, with 17 as the transition.

Chapter 17 shows it is returning to a covenantal, negative stipulation, tone after the more positively instructional worship stipulations of 1-16. Yet it is dealing with applications for worship and sacrifices, which is just the way other codes or collections begin. The transition may be simplified as being from holy worship and one way of access to the one holy God, Yahweh, to holy living and one way to continue in true life with the Lord. The writer could even be purposefully making some connections to emphasize the continuity within all of Leviticus.

Thus, the purpose of 17 is to make important, further applications of the Day of Atonement for daily life, which may have been brought to mind in writing 16, and to teach right attitudes toward God, to inculcate what He has provided and would one day fulfill.

in Christ. It is to nail down especially the principle of honoring life, through proper treatment of blood, with which it is identified. This is done through temporary restrictions, which fit well with the wilderness situation, but which could be and were changed later. The spiral effect of the composition suggests that these regulations were not exhaustive but were important applications which exemplify the principles Yahweh wanted (and always wants) His people to live by.

I conclude that Leviticus 17 is authentic to both Leviticus 1-16 and 18-26. By simple induction then, 18-26 must be authentic in relationship to 1-16. But this will be definitely established by carefully considering the evidence for structure and harmony concerning 18-26.

#### Leviticus 18, 19, 20

The formal indications of structure and harmony indicate definite unity, purpose, and authenticity for chapters 18, 19, and 20. There are definite formal and thematic indicators of structure in each of these three chapters as well as unity among them. All are addressed to Israel. Repeatedly, sections of material conclude with some form of "I am Yahweh . . ." They all contain apodictic laws. Though each can stand alone, they are definitely strongly linked together by the clear introduction of Leviticus 18:1-5 and the conclusion of Leviticus 20:22-27. Various structural parallels have been observed among them such as the use of pentads. There are associations and repetitions among them and strong thematic ties. The strongest theme is anti-idolatry, then the holiness of Yahweh and Israel, and life--the use of God-given life, living it His way, appreciating God as the Source,

caring for the lives of others, and realizing the seriousness of the opposite which is death.

There are various points of symmetry in these chapters and purposeful organization of material as has been shown in the charts and outlines. Definite patterns are followed. Thus, there is structure and unity which encompasses all the material in an authentic relationship. These patterns and themes also fit very well with what has been seen in chapter 17, as well as what will be discussed further for chapters 21-26. Also, the rest of Leviticus has integrated vocabulary, concepts, and themes which point to harmony and therefore authenticity of chapters 17-26 with chapters 1-16, 27.

Concerning conclusions on the purpose behind all of this, many suggestions can be put forward. The main purpose is to emphasize the three main themes named above: anti-idolatry, holiness, and life versus death. Woven together these explain all the material. And underlying them is always the character of Yahweh. Thus, this law collection, along with all of Leviticus 17-26 and even 27, is intended to establish Yahweh's eternal principles in the hearts and lives of this people, and "to protect Israel from the errors of the heathen."<sup>4</sup>

Chapter 18 seems to point to the principle that idolatry's first great effect on conduct, at least at the time this was written, was in the area of sexual practices. Promiscuity followed hand-in-hand with

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<sup>4</sup>Wilhelm Moeller, "Leviticus," in The International Standard Bible Encyclopaedia, 5 vols. ed. James Orr (Chicago: The Howard Severance Company, 1915), 3:1880.



idolatry, and vice versa (Numbers 25). The breakdown of the families of Israel was the key practical way that the influence of idolatry would destroy the nation. Israel was to raise children who would know Yahweh, so that the national promises could continue until the promised "Seed" would come. Any idolatrous influence on the home could greatly hinder the purposes of God. Sexual perversion and the marriage relationship were front-line issues for the defense of the family and the health of Israel. Again the purpose for the reference to Molech in the middle of chapter 18 was to drive these concepts home concerning sexual perversion and idolatry, as well as the importance of responsible use of one's "seed."

Chapter 18 and 20 have different purposes in their organization which explain their differences in use of the same material on sexual relations. Chapter 18 emphasizes the concept of the near-relative, while chapter 20 emphasizes those acts which require a death penalty to be carried out by the community.

As chapter 18 builds up to the result of the uncleanness of sexual perversion and all idolatry, it sets the stage for the exhortation to holiness in chapter 19. The main purpose of chapter 19 is to deal with practical ways of demonstrating holiness or separation to Yahweh and separation from various practices opposed to His character. The first three commands to reverence parents, keep the sabbaths, and avoid idolatry, are given to summarize the key underlying principles of dedication to God. Then the conduct in relation to other people which demonstrates this holiness is outlined. It is organized to climax in love for others.

The purpose is not to spell out some parallel decalogue but to restate the one given already at Sinai, according to Exodus 20, and develop this theme of true ways of holiness or worship of Yahweh versus the ways of idolatry, the way of life versus the way of death, and further principles of the proper use of and respect for life. The purpose is to demonstrate the truth that a holy life is God's kind of life.

The purpose behind some of the so-called "miscellaneous" laws is to demonstrate a worshipful, dependent, appreciative, attitude toward Yahweh. They also teach the concept of separation to His life, from all that is not of His life--from all that involves death. The difficult passage of Lev. 19:20-22, concerning the unredeemed slave girl, is thus explained as a specific reference to another sexual practice ("mixture") which opposes Yahweh and must be atoned for. It contains the principle of freedom versus unredeemed slavery as a type of life versus death, and yet also the respect for the personhood and life of a slave girl. This seemingly odd case placed here shows several applications of the character of Yahweh to everyday life.

The repetition of certain laws in chapter 19 has the purpose of emphasis and reminder of the principles of idolatrous life, beyond those affecting the family, which must be avoided. Chapter 19 also shows that Yahweh's statutes and ordinances are principles for which specific applications are given but infinitely more will be learned in daily community life, under God-ordained leaders.

Chapter 19 calls Israel to holiness characterized by a disciplined covenant relationship. It is both positive and negative--separation from

and to. It implies penalties for breaking the stipulations or principles of Yahweh's holiness, which are given in chapter 20. It even carries within this minicovenant most of the themes of legislation found in all of Leviticus 17-27, as well as Leviticus 1-16. Therefore, an important purpose is to summarize or tie together or point to all the material of the "Holiness Code" as Israel's response to the provisions of Leviticus 1-16. Its purpose is to integrate the themes of the whole book.

Chapter 20 reverses the purpose of chapter 18 and keys in on the anti-idolatry theme as it gives the penalties of breaking the covenant. By using the pattern of idolatry, sexual sin, idolatry, it says idolatry is like the unfaithfulness and perversion of harlotry. Furthermore, both sexual sin and idolatry epitomize the opposite of holiness and require the death penalty. In fact, both are a kind of living death, having given ones "seed" or life away in a way that opposes Yahweh who is the source of life. This is epitomized by closing the chapter on spiritists and their death penalty. That ending also emphasizes a key principle of the covenant--obedience. Israel must take seriously His law and execute all such idolators. The purpose of the conclusion is to emphasize the summary of the Holiness theme of the whole book. Israel has been distinguished from the world by Yahweh's salvation in the exodus. Therefore, they are to learn to live a life which makes distinctions between clean and unclean, what is in line with God's character and way of life, and what is opposed to it and cannot have fellowship with Him.

Thus, these three chapters have the purpose of establishing the principle of holiness in the hearts and lives of the people of Israel.

in a practical way before dealing with more aspects of their relationship. These chapters are not a covenant but a purposeful literary construct using law collections and the basic covenant treaty format. Though many of the same principles were already presented in connection with the Sinai covenant which begins with the Ten Commandments, they are recast to develop the concept of holiness and other themes here, and in so doing reimprint them in the people's hearts, as the Sinai Covenant material is brought to a close.

#### Leviticus 21-26

##### Formal Indicators of Structure and Harmony

The formal characteristics of Leviticus 21-26 such as introductory formulas, concluding formulas, inclusion, and association, indicate structure and purposeful unity for the chapters individually and as a whole. Distinct formal units can be observed on the basis of inclusion. Then, the association principle gives transitions among them. Progressions and patterns are also observed.

These formal characteristics have been observed in 17-20 as discussed earlier and thus indicate formal harmony among all the chapters, as well as with Leviticus 1-16, 27. Strengthening this is the integration of vocabulary between chapters 21-26 and the rest of Leviticus. Acting as both a formal and a thematic witness for unity is the historical context indicated throughout these chapters. In order to discuss the purpose behind the structure of this material, the thematic facets must be summed up. As for authenticity, the formal harmony with all of Leviticus suggests these chapters were written

in close relationship to chapters 17-20, as well as 1-16, 27. There are also strong connections with other Pentateuchal material, but that is beyond the scope of this study.

#### Thematic Indicators of Structure and Harmony

The progression of subjects from which the chapters can be outlined, using the formal factors, indicates definite structure and therefore unity as to origin. The thought progressions and deeper conceptual association transitions among blocks of material strongly support unity.

The structure found here, as in 17-20, is not necessarily a strongly logical one. Rather, in keeping with the style of ancient Near Eastern literature, it is more a matter of parallelism, balance of thought, psychological association and progression, and the spiral effect. I believe this all is brought together to a threefold climax in chapters 24-26. Chapters 24 and 25 are climactic in themselves, each as an aspect of God's holy covenant relationship with Israel. But chapter 26 is the full or true climax to all of Leviticus 17-26, 1-16, and even of Exodus 19 through Leviticus 26.

Thus, I believe Leviticus 21-26 is structured to bring out a progression of themes leading to a climax of blessings and curses, fellowship and separation, life and death. As Chart 24 has suggested, these chapters may be emphasizing atonement, God's way of fellowship or especially the concept of His provision of fellowship with Himself. Even stronger is the place in the pattern shown in Chart 25. There, chapters 21-25 can be seen as part of a pattern of instructions which

follow the initial prohibitions and penalties, and which precede the final penalties, summary and reasons. In all the patterns, Leviticus 27 can be seen to fit as a definite part of the original purposed effect.

The above factors relate Leviticus 21-26 closely to 17-20 and 1-16, 27. But an even stronger testimony of harmony present throughout Leviticus, while also indicating some distinctive differences between 1-16 and 17-26, is the pattern of alternation of subjects. This has been discussed at length in the previous chapter and shows unity of a thought pattern behind the whole book of Leviticus. Thus, it is strong evidence for the authenticity of chapters 17-26.

The themes woven together in these chapters and climaxing in 26 demonstrate various aspects of the purpose behind the writing of these chapters. Leviticus 21-26 is constructed to continue the teaching on holiness begun in 18-20, and so give further responses, in vertical and horizontal relationships, of the heart of faith toward Yahweh and His covenant, and appreciation for life, and the way of true life versus death. Israel through these chapters is taught to avoid defilement, to express definite worship and thankfulness to Yahweh regularly, to honor and obey Him, to show His love to one another, to keep His covenant, to repent when they sin, and to trust in Him and His promise alone for salvation.

Thus, "Holiness Code" does capture the main thought of Leviticus 17-26, though it is really not a code. It gives Israel instructions and illustrations on how to live the atoned-for life and express appreciation for and faith in Yahweh and what He has provided. It teaches sanctification following the principles in chapters 1-16 related

to justification, as a theological-covenant-law collection-sermonic-illustrative-theocratic-constitutional document.

Leviticus 1-16 deals with: the offerings, installation of the priesthood, the rule for purification, the Day of Atonement. All of these establish the way of access to the presence of Yahweh, the true God and continuance in this grace relationship with Him (justification). Then chapters 17-27 delineate the detailed applications of this relationship, the principles of practical holiness for daily life (sanctification). Chapter 17 can be seen as a transition between these two major divisions because it brings together the themes for both. It moves from the legislation of approaching God to that of attitude and action of appreciation of God. Chapters 17-27 are best understood in the context of Leviticus as a whole. As Chart 24 has shown, 17-27 thematically seem to repeat the outline of 1-16: offerings, uncleanness, atonement,

Leviticus 17-26 as well as 27 are not separate documents attached to 1-16. All these belong together in one authentic, original document, linguistically, rhetorically, and thematically unified. Leviticus 17-26 is not a conglomerate or miscellany, but a division of the Levitical material which has definite structure, unity, and purpose. Though there can be shown differences in blocks of material, these are far outweighed by a serious look at the evidence for unity.

Therefore, I conclude that one human mind (inspired by the divine mind) is behind Leviticus 17-26 as well as 1-16. The blocks of material could be revelations given at various times to Moses as discourses or judgments in regard to various situations of the people,

not necessarily in this order. Then the one writer (probably Moses)<sup>5</sup> put all of Leviticus together, perhaps rewording portions as he did, so that the end product accomplished the desired thematic effects discussed above. I believe only one mind could have produced the purposeful harmony and structure which make up the unity of Leviticus 17-26 and of all of Leviticus.

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<sup>5</sup>I agree with the many traditional commentators who according to Wenham assert that "there is nothing in Leviticus that could not date from the Mosaic period." Gordon J. Wenham, Book of Leviticus (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 9.



## APPENDIX

### INTENDED ADDRESSEES IN LEVITICUS

	<u>Yahweh Spoke to:</u>	
1:2, 4:2, 5:14	Moses	Speak to the People of Israel
6:8	Moses	Command Aaron and his sons
6:19	Moses	This is the oblation of Aaron and his sons
6:24	Moses	Speak to Aaron and his sons
7:23, 7:29	Moses	Speak to the People of Israel
(Summary: 7:37, 8 This is the law of . . . which Yahweh commanded Moses in Mount Sinai, in the day that he commanded the people of Israel to offer their oblation unto Yahweh in the wilderness of Sinai.)		
8:2	Moses	Take Aaron and his sons
10:8	Yahweh spoke to Aaron	Take Aaron and his sons
11:2	Moses and Aaron	Speak to the people of Israel
12:2	Moses	Speak to the people of Israel
13:1	Moses and Aaron	
14:1	Moses	
15:2	Moses and Aaron	Speak to the people of Israel
16:2	Moses	Speak to Aaron your brother
17:2	Moses	Speak to Aaron, and his sons, and to all the people of Israel
18:2	Moses	Speak to the people of Israel
19:2	Moses	Speak to all the congregation of the people of Israel
20:2	Moses	You will say to the people of Israel
21:1	Moses	Speak to the priests, the sons of Aaron
21:17	Moses	Speak to Aaron
22:2	Moses	Speak to Aaron and to his sons

22:18	Moses	Speak to Aaron and to his sons and to all the people of Israel
22:26	Moses	
23: 2, 9, 23, 26, 33	Moses	Speak to the people of Israel
24:2	Moses	Command the people of Israel
24:15	Moses	You will speak to the people of Israel
25:2	Moses on Mount Sinai	Speak to the people of Israel

(Summary: 26:46 These are the statutes which Yahweh made between him and the people of Israel in Mount Sinai by Moses.)

27:2	Moses	Speak to the people of Israel
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(Summary: 27:34 These are the commandments which Yahweh commanded Moses for the people of Israel in Mount Sinai.)

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